A COMPANION FOR THE Penitent & Perſecuted:

Conſiſting of

DIRECTIONS AND DEVOTIONS FOR *Perſons Troubled in Mind,*

And thoſe who

Suffer for Righteouſneſs, &c.

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BRITISH MUSEUM

To the Inhabitants and Parishioners, of the Town and Parish of *Coles-hill*, in *Warwick-shire.*

My beloved Friends and Brethren,

THough by God's Providence, which most wisely Orders all Things, I now live at a great distance from you; yet I still retain a Pastoral Affection for you, and ordinarily remember you in my Prayers, and have an Heart that is truly desirous to serve you in the great Work of your Souls, and is glad when any pains of mine can prove serviceable to you therein.

I remember the Labours which I have spent among you, with a very sincere and good Will, tho' alas! with much weakness, in my great

Lord and Maſters Service; and I hope alſo that you will not forget them. And if by tract of time, many things which I have taught you have ſlipt out of your Memories, (as I cannot expect but they have;) yet much of that, which I prepared and preached to do you good, I printed, whilſt I was among you, for the Benefit of others, and the Books are in many of your Hands, and may be in more, wherewith you may refreſh your Memories when you pleaſe.

In thoſe labours of my Miniſtry, which I took among you for a courſe of ſeveral years, I thank God I endeavoured to lay before you his whole Counſel, according to the beſt my Skill. And ſuited my Diſcourſes, to the needs of the place, and to Times and Seaſons, to poſſeſs you with ſuch Thoughts and Tempers, as I judged needfull to ſupport your Spirits, and to direct your

your Practice under them. And I was not ſilent, but warned you, yea, ſometimes till I even wearied ſome of you with warnings, againſt your Spiritual Dangers, when I thought any great Danger to your Souls drew near. For you your ſelves know, Brethren, that I have not kept back the Truths of God from you, nor ſuppreſſed them at the times when you had moſt need to be put in mind thereof; tho' I found ſome were like to be diſpleaſed therewith, and as St. *Paul ſays,* to count me their Enemy for telling them theſe Truths. * Gal. 4. 16.

Now there muſt be a ſtrict Account given one day, both how I have diſcharged my part in that Station, and how you have diſcharged yours. And my Hearts deſire, and earneſt Prayer for you all is, that you may, both bear in Mind all the faithful Warnings and Inſtructions, which according to the beſt of my

underſtanding, I was continually preſſing upon you, and left with you; and may likewiſe willingly, and carefully follow them. That ſo, when both you and I are brought before our ever Bleſſed and Great Maſter, (as moſt certainly we ſhall be,) we may both rejoyce together; I for having been your affectionate and Faithful Monitor, and you for having afforded a willing, a mindful, and an obedient Ear.

And now, ſince I am out of the way of ſerving you otherwiſe, I have ſent this Companion among you, to miniſter to your moſt Serious and Holy Thoughts, and to direct and go before you, both in your Prayers, and in your Practice. And I deſire, that by your frequent and conſiderate uſe thereof, you would turn the Hymns and Prayers contained therein, to become the familiar and genuine Senſe and Language of your Hearts. Learn habitually to breathe theſe

Thoughts,

THE
Introduction.

DIrections and Helps for Repentance, can never come out of Season. For Repentance is * *the one thing neceſſary*, and the chief Buſineſs of all Men in this World, and will be ſo whilſt they live in it. The beſt do daily need it, to make up their daily Failures, their Defects and Forgetfulneſs. And the bad, have no time to delay it for one Moment, having deferred a great deal too long already, to ſhake off their ſinful Habits, aud to ſet themſelves with all their might to pleaſe God, and to ſecure their Everlaſting Peace.

* *Luke* 10. 42.

Eſpecially this time of Lent, is a Seaſon, wherein great numbers profeſs to make this their Buſineſs. For from the early uſage and practice of the

the Church, this has ſtill been made a ſolemn time for Sinners to call their Sins to Remembrance, and to ſeek Gods Mercy and Forgiveneſs of the ſame, by earneſt Prayers, and amendment of Life, and by afflicting of themſelves, and bringing forth Fruits worthy of Repentance.

And to help them in ſo neceſſary and beneficial a Work, I have compoſed and publiſhed the following Offices, hoping that they may prove acceptable to my Heavenly Maſter, and ſerviceable to direct and compleat the Repentance, and to ſettle the Comfort and Peace of ſome of his beloved Servants, into whoſe Hands his Providence ſhall bring them.

In the *Office for the Penitent*, I have endeavoured to mark out diſtinctly the ſeveral Steps, and full compaſs of a Sinners Reſtauration, or Reconciliation with God. Wherein I have all along interweven inſtructions with their Devotions, and ſet their Work before them, that they may ſee what they have to amend, and what they are to doe to work out their

Thoughts, and daily to live by them. And by this means you may both perfect the work of your Repentance, and preserve the Peace of your Conſciences, which are the greateſt and moſt concerning things you have to mind, and the chief things, which I earneſtly pray you that you would, and hope that you will mind, all the days of your Lives. And this I ſhall look on, as the beſt, and the moſt obliging Return, that you can make to me for this Labour of Love; *which I deſire you to receive, not only as a Token of my Reſpect and Kindneſs to you, but alſo as a proper means, which, by God's Bleſſing, may do you good, if you pleaſe.*

I humbly commend it to the Acceptance and Bleſſing *of the Almighty, without which it will be of no force, either among you, or among any others. And I heartily commend you all, to the Protection*

of his Good Providence, and eſpecially to the Guidance of his Grace, that he would deliver you from all dangerous Errors and Wickedneſs, and both make you perfect in the doing of his Will, and give you Comfort in the ſame. I remain, my Beloved Friends and Brethren,

Your truly Affectionate Friend, and Faithful Monitor, in the Work and Service of the Lord Jeſus,

John Kettlewell.

From my Houſe in *London*, *Jan.* 23. 1693.

God's Promiſes together, and apply ing all to themſelves. My Deſire is, ſo far as my Skill would reach, to omit no queſtion which is neceſſary to their Safety: and my care has been, as I am able, ſo to word all, as that they may ſerve to clear their doubts and uncertainties, upon the ſeveral parts of their account, but beget none in them.

And this part will be of chief account and uſe, to both the other Offices. For it is the trueſt Tryal of Penitents, and the trueſt Direction for them in carrying on and compleating their Repentance. And it is the ſureſt Ground of Peace of Conſcience. For, containing the full Draught of ſettling our Peace with God, it muſt give the beſt Light and Direction for Peace in our Selves, which lyes in ſeeing that God is at peace with us.

Tho' the buſineſs of theſe Papers is not to prove and argue, but briefly to Direct; yet to the ſeveral Heads, which I have made the *Articles of the Penitents Tryal*, I have prefixed *Texts of Scripture*, to ſhew that God

God has made them the *Terms of his Mercy.* But 'tis not unlikely, that ſome who will not be perſwaded to be ſo good as they ſhould, will think that I am ſtricter about this account than I need. And if they doe, I cannot help it, but they may. My Part is to deal faithfully, both by my Bleſſed Lord, and by them; and to repreſent things to them, as he has left them, and as in the end they will find them. So that if my Diſcourſe has more ſtrictneſs, than they could wiſh to hear from it, it is becauſe I look not how to ſuit their carnal wiſhes, but how to ſerve their Everlaſting happineſs. And becauſe I would rather have them offended with me for telling them unpleaſing Truths, whilſt they may ſerve themſelves by them; than flatter them with pleaſing Errors, till it is too late for them to rectifie the ſame, and prevent their own everlaſting Ruine and Deſtruction thereby.

In

their Pardon, as well as how they are to petition for it.

I have sought to make the Soul acquainted with its Disease, without which it would neither know what it has for God to forgive, or for his Grace and its own Care to Remedy. And I have been very particular in some Forms of Confession, to affect it with a more distinct and effectual Sense of the several maladys which it lyes sick of, and which, as it must beg Mercy for, so in the Course of its Daily Care, it must both diligently and designedly set its self by God's help to Cure.

Where Sin is the Disease, the great Gospel way of Cure, is true Repentance. And this I endeavour to set out, in all the necessary parts, and great and worthy Fruits thereof. I lead the Penitent to express the same in such Acts, as through the Merits of *Christ*, are the truest atonement for Sins, and have the most express promises of Mercy and Forgiveness made to them. And then I instruct him to comfort up him-

himself, with an humble claim and application of those Expressions of the Divine Mercy and Condescention, which are given to us for our Confidence and Consolation in performance of those Acts, And if he takes care to say all that I have here put into his Mouth, with Sincerity, and is really affected as these forms express, he is a true Penitent, and may be a comfortable one; he has thereby secured his Everlasting Peace, and may quiet and revive his Spirit, with the joyful Sence thereof.

In the *Tryal* or *Judgment of the Soul*, for discovering the safety of their Spiritual Estate, I have given them as clear, and full, and withall as brief a view as I can, of the final account which will be exacted of them. I have run through the several Heads of Tryal and Examination, and raised such questions upon them, as I take to be most pertinent and decisive of their future Condition, and fittest to settle their present Peace, and then give them the Benefit thereof, by setting their Answers and God's

In the *Office for Persons troubled in Mind*, I am careful to have them fully sensible of that Holy Obedience, which is needfull to keep them safe; as well as to free them from those unnecessary mistrusts and Fears, which render them uneasie. I seek to give them a just sense of the Things which trouble them, and to keep them from over-valuing them. And to make them acquainted with the true allowances of Favour, which God is ready to make to their Infirmityes, and with the several Grounds which they have to hope and look for them; and lead them on in their Devotions, both humbly to plead with God, and to comfort up their own Hearts with the same.

To the Offices, I have prefixed *Collections of Pertinent* and *proper Scriptures*. And these will serve the devout Minds, to express their Devotion in, or to support their Spirits withall; yea, and to guide and direct their Practice too. For they mark out their Duty upon the several Points which they refer to, and teach them, not

not only how they may addreſs to God, but how they ought to imploy themſelves, and what the Work and Buſineſs is, which Gods Favour and their own Eternal wellfare, or which his Peace and their own require at their Hands.

AN

AN OFFICE FOR THE PENITENT.

SCRIPTURES.

Pſal. 32. Pſal. 38. Ezek. 18. } { Pſal. 51. Luk. 15.

1. *For* Godly Sorrow for Sins.

TO him will I look, that is poor, and of a contrite Spirit, and trembleth at my word. Iſa. 66. 2.

The Sacrifices of God, are a broken Spirit: a broken and a contrite Heart, O! God, thou wilt not diſpiſe. Pſal. 51. 17.

Turn,

Turn ye therefore *to me, with all your Heart, and with fasting, and with weeping, and with Mourning.*

And rent your Hearts, and not your Garments, and turn unto the Lord your God. Joel. 2. 12, 13.

Remember your ways, and all your Doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your Evils that ye have committed. Ezek. 20. 43.

Lord! Mine Iniquities are gone over mine Head, as an heavy Burthen, they are too heavy for me.

I am ready to halt, and my Sorrow is continually before me.

I will declare mine Iniquity; I will be sorry for my Sin. Psal. 38. 4, 17, 18.

2. For Penitential Confession of the same.

IF *our Heart condemn us, God is greater than our Heart, and knoweth all things,* 1 Jo. 3. 20.

Our Iniquities are all before him, yea, our secret Sins are set in the Light of his Countenance, Psal. 90. 8.

And

And therefore, *He that covereth his Sins, ſhall not proſper; but whoſo confeſſeth, and forſaketh them, ſhall have Mercy*, Prov. 28. 13.

If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs, 1 Jo. 1. 19.

I will ariſe therefore, *and go to my Father, and will ſay unto him, Father I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son*, Luk. 15. 18, 19.

Behold! I was ſhapen in Iniquity, and in Sin did my Mother conceive me, Pſal. 51. 5.

And ſince I was born, *I have gone aſtray like a loſt Sheep*, Pſ. 119. 176.

Mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown unto the Heavens, Ezr. 9. 6.

But, Lord, *I acknowledge my Sins unto thee, and mine Iniquities have I not hid*, Pſal. 32. 5.

I acknowledge my Tranſgreſſions, and my Sins are ever before me.

Againſt thee have I ſinned, and done theſe Evils in thy Sight; that thou mightest be Juſtified when thou ſpeakeſt

eſt, and clear when thou judgeſt, Pſal. 51. 3, 4.

God be merciful to me, a Sinner, Luk. 18. 3.

To me, the chief among Sinners, 1 Tim. 1. 15.

To me, that have been at agreement with Hell, and made a Covenant with Death, Iſa. 28. 15.

And whoſe Deſtruction is of my ſelf, Hoſ. 13. 9.

Neceſsity

3. For ~~Reſolution~~ of Amendment.

Exhortation thereto

Prayers for the ſame

IF *I regard Iniquity in my Heart, the Lord will not hear me,* Pſal. 66. 18.

Goe therefore, and ſin no more, Jo. 8. 11.

Sin no more, leſt a worſe thing come unto thee, Jo. 5. 14.

And *Remember from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly,* Rev. 2. 5.

Repent, and turn your ſelves from all your Tranſgreſſions, ſo Iniquity ſhall not be your Ruin.

Ceſ

Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, Ez. 18. 7. *and make you a new Heart, and a new Spirit; for why will ye dye, O! Houſe of* Iſrael? Ezek. 18. 30 31.

Waſh you, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, and plead for the Widow.

Come now, and let us reaſon together, ſaith the Lord; tho' your Sins be as Scarlet, they ſhall be as white as Snow; tho' they be red like Crimſon, they ſhall be as Wool, Iſa. 1. 15, 16, 17, 18.

II.

CReate in me a new Heart, O! God, and renew a right Spirit within me, Pſal. 51. 10.

I thought on my ways, and turned my Feet unto thy Teſtimonies.

I made haſte, and delayed not to keep thy Commandments, Pſal. 119. 59, 60.

Lord, *Incline not my Heart to any evil thing,* Pſal. 141. 4.

Turn

Turn away mine Eyes, from beholding Vanity, Pſal. 119. 37.

I have made a Covenant with mine Eyes, Job 31. 1.

Set a Watch before my Mouth, and keep the Door of my Lips, Pſal. 141. 3.

Remove my Foot from Evil, Prov. 4. 27.

Hedge up my way with Thorns, and make a Wall, that I may not find my former Paths to Evil, Hoſ. 2. 6.

Keep back thy Servant from Preſumptuous Sins; let them not have Dominion over me: then ſhall I be upright, and innocent from the great Tranſgreſſion.

Let the words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O! Lord, my Strength, and my Redeemer, Pſ. 19. 13, 14.

4. *For* Fruits worthy of Repentance

BRing forth Fruits meet for Repentance, Mat. 3. 8.

This ſelf ſame thing, that ye ſorrowed after a Godly ſort: Behold! what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what Indignation; yea, what Fear; yea, what

what Vehement Deſire; yea, what Zeal; yea, what Revenge, or puniſhing of your ſelves, 2 Cor. 7. 11,

If the Wicked reſtore the Pledge, Lev. 6. 2, *give again that he hath Robbed, and* 3, 4, 5. *walk in the Statutes of Life without Committing Iniquity; none of his Sins ſhall be mentioned to him, he ſhall ſurely Live, he ſhall not Dye,* Ezek. 33. 15, 16.

If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee.

Leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy Gift, Mat. 5. 23, 24.

Forgive, and you ſhall be forgiven, Luk. 6. 37.

If ye forgive Men their Treſpaſſes your Heavenly Father will alſo forgive you.

But if ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes, Mat. 6. 14, 15.

Break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing Mercy to the Poor, Dan. 4. 27.

Thine Alms are come up, for a Memorial before God, Acts 10. 4.

They lay up in Store for us a good Foundation againſt the time to come, that we may lay hold on Eternal Life, 1 Tim. 6. 18, 19.

Bleſſed are the Merciful, for they ſhall obtain Mercy, Mat. 5. 7.

He ſhall have Judgment without Mercy, who hath ſhewed no Mercy; but Mercy rejoyceth againſt Judgment, James 2. 13.

5. *For* Pardon of Sins, and Grounds for the Hopes thereof.

ENter not into Judgment with thy Servant, for in thy ſight ſhall no Man living be Juſtified, Pſal. 143. 2.

If thou, Lord, ſhouldeſt mark Iniquities; O! Lord, who ſhall ſtand?

But there is Forgiveneſs with thee, that thou mayeſt be feared,

With the Lord is Mercy, and plenteous Redemption. Pſ. 130. 3, 4, 7.

He knoweth our frame, he remembreth that we are but Duſt, and pitieth thoſe that fear him, as a Father pi-

tieth

tieth his own Children, Pſ. 103. 13, 14.

Likewiſe, *the Blood of Jeſus Chriſt his Son, cleanſeth us from all Sins*, 1 John. 1. 7.

The Chaſtiſement of our Peace was upon him, and through his ſtripes we are healed, Iſa. 5. 3, 5.

And *if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins*, 1 John 2. 1, 2.

For *him hath God exalted, to give Repentance, and forgiveneſs of Sins*, *Acts* 5. 31.

And that Repentance, and Remiſſion of Sins, ſhould be preached in his Name among all Nations, beginning at Jeruſalem, Luke 24. 47.

This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, 1 Tim. 1. 15.

He came not to call the Righteous, but Sinners to Repentance, Mat. 9. 13.

And *there is Joy in Heaven over one Sinner that repenteth, more than over Ninety and nine juſt Perſons, which need no Repentance*, Luke 15. 7.

Create in me a clean Heart therefore, O! *God, and renew a right Spirit within me.*

And hide thy Face from my Sins, and blot out all mine Iniquities, Pſ. 51. 9, 10.

6. *For* Comfort in the ſame.

PUrge me with Hyſop, *and I ſhall be clean; waſh me, and I ſhall be whiter than Snow.*

Make me to hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoyce.

Reſtore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

Then will I teach Tranſgreſſors thy ways, and Sinners ſhall be converted unto thee, Pſ. 51. 7, 8, 12, 13.

Bleſſed are they that Mourn, for they ſhall be comforted, Mat. 5. 4.

He will ſpeak Peace to his People, and to his Saints, but let them not turn again to folly, Pſ. 85. 8.

I ſaid I will confeſs my Tranſgreſſions to the Lord, and thou forgaveſt the Iniquity of my Sin.

For this ſhall every one that is Godly, pray unto thee in a time when thou mayeſt be found, Pſ. 32. 5, 6.

Pſal. 102. 17, 18.

De-

Depart from me all ye workers of Iniquity, for the Lord hath heared the voice of my weeping.

The Lord hath heard my Supplication, the Lord will receive my Prayer. Psalm 6. 8 9.

PRAYERS.

1. Prayers upon the Several Parts of Repentance, in particular and distinct Forms.

1. *A Confession of Sins.*

I.

O! Almighty and most Gracious Lord, look in Mercy upon me the meanest of thy Servants, Who am less than the least of all thy Mercys, and have deserved the heavieſt of thy Judgments, and am not worthy to lift up mine Eyes to the place where thine Honour Dwelleth.

I am a Sinner, O! Lord, yea a Sinner altogether, [*and one of the*

chief among Sinners.] I was born in Sin, and ever ſince have lead a Life ſuitable to that beginning. For to the ſhame of my Face, and to the praiſe of thy long Suffering, O! Almighty God, I do here with a truly humble and contrite Heart, confeſs to thee, that I have ſhamefully neglected and let alone thoſe good things, which I ought to have done, and have done thoſe Evil things, which I ought to have forborn. Of both theſe I am heinouſly guilty, both in Thought, Word and Deed. And have wickedly incurr'd the ſame, againſt the innumerable Endearments of thy Mercys, and Terrors of thy Judgments; againſt all the good Motions of thy Grace, and againſt the many ſeaſonable admonitions which I have had from Spiritual Adviſers, and againſt the voice and ſtruglings of my own Conſcience. I have done theſe things, O! Lord, and have continued to do them, repeating the ſame many times, yea, alaſs! too many of them in ordinary courſe; yea, and that after my own manifold,

fold, and ſolemn Promiſes and Engagements, that I would offend therein no more.

Lord be merciful to me, a miſerable Sinner.

II.

AND in all theſe Tranſgreſſions, O! Righteous Father, I have acted, as a moſt impudent Sinner, flying in the Face of an infinite Majeſty; and paſſing all theſe heinous Affronts, where I owe the utmoſt Love and Reverence. And as a moſt preſumptuouſly venturous and daring Sinner, provoking that Power, which can Torment, and utterly deſtroy me at its Pleaſure.

Lord be merciful unto me, a bold and preſumptuous Sinner.

III.

I Have therein dealt moſt diſingenuouſly and ungratefully, O! Merciful Lord, riſing up againſt thee the Author of all my Bleſſings: and flying in the face of that Mer-

cy, which foſters and ſuſtains me, even whilſt I am thus baſely affronting and deſpiſing it, and which is heaping new Obligations upon me every Moment. Under all theſe grievous Offences, I have firſt begged thy Patience, and then fallen to abuſe it. I have firſt prayed to be ſpared, and then turned baſely to provoke thee after thou haſt ſpared me, and have abuſed all thy Mercys, to an opportunity of committing more Offences, and of rereturning hatred where I have received the greateſt, and moſt endearing Love.

Lord be merciful unto me, a baſe and ungrateful Sinner.

IV.

YEA, O! Holy Father, I have therein dealt falſly and deceitfully with thee, promiſing Obedience, whilſt I am in need of thy Mercies, but practiſing none after once I have received them. In the midſt

midſt of all my pretences, to Honour and Honeſty, and regard to my word amongſt Men: I have been wretchedly careleſs, of dealing Honourably or Juſtly with thy Divine Majeſty, and of keeping my word with thee, tho' thou art always faithful, and canſt not fail in the leaſt tittle of thy word with me.

Lord be merciful to me, a falſe and faithleſs Sinner.

V.

AND in all this, O! My Dear God, I have done moſt fooliſhly, all this while madly hindering and reſiſting my own everlaſting Mercies, Peace, and Safety. And inſtead thereof, making a Covenant with Hell, and ſecuring and haſting on mine own Eternal Miſery, and heaping up ſorrows, which never can be born, and which admit of no Remedy.

Lord be merciful unto me, a blind and deſperately fooliſh Sinner.

V I.

SO that in my ſelf, O! Moſt Righteous Lord, I am nothing but Sin and Miſery. My paſt Life, can ſhew nothing, for which thou ſhouldeſt accept me. Nor can I reaſonably expect, that thou ſhouldeſt give heed to my word, or truſt me when I promiſe to do better, having ſo frequently, and ſhamefully broke my word with thee already.

But, O! Almighty and moſt Gracious Father, thou haſt Mercy enough, to pardon all my Wickedneſs; and Grace enough to eſtabliſh all my Promiſes, and to keep me true to them: and to thee alone, do I fly for both. I do not juſtifie, nor excuſe my Wickedneſs, but utterly condemn it, and condemn my Self for the ſame. 'Tis Forgiveneſs, O! Father, that I ſeek, and 'tis merely from thine abundant Mercys, and for my dear Saviour's infinite Merits, that I hope for it. Oh! Thou who forgiveſt Sinners, forgive me

me a great Sinner. [*The greateſt of Sinners.*] Oh! thou great Phyſician of Souls, who cureſt Sinners, cure me who ſeek to thee alone for Remedy againſt all my Sins. Reſcue me from the Power and Bondage of my own corrupt Luſts, by the greater power of thy Grace; and deliver me, good Lord, from doing ill, and from all tormenting Fears of ſuffering thine Eternal Wrath and Vengeance for the ſame, through the Merits and Mediation of thine only Son, and my only Saviour and Redeemer, Jeſus Chriſt. *Amen.*

Other Forms of Confeſſion, are added afterwards; whereof the Penitent may ſerve himſelf, and wherewith he may ſuit his Spirit, as he ſees Cauſe.

2. *A Profeſſion of Godly ſorrow for Sins, and of Reſolutions of new Obedience.*

I.

* Ezekiel 20. 43. I * *call my ways to remembrance, O! Lord, wherein I have defiled my Self,* and remember them with a troubled Heart. † *My evil doings are daily before mine Eyes,* and have made me vile, and loathſome in my own ſight, as they have done in thine. They are a burthen upon my Spirit, a * *ſore burden, and too heavy for me to bear.*

† Pſal. 51. 3.

Pſal. 38. 4.

But now, O! My God, with a penitent Heart I turn from them, and reſolve by thy Grace to caſt away all my Tranſgreſſions, which are ~~are~~ moſt highly diſpleaſing, both to thee, and to my ſelf. From this Day forward, I am fully purpoſed

† Ezekiel 18. 13. *to forſake them.* O! then † *let them not be my ruine.*

God be merciful to me, a returning Sinner.

II. And

II.

AND from them, O! Holy Father, which are the ſhame, and ſorrow of my Life; I turn to thee, who art the Glory and Comfort, and ſhalt ever be the Guide and Governour thereof. I turn to thee, with a * *broken and contrite Heart*; O! Receive, and Comfort it, and *deſpiſe it not*. I return too thee, with my whole Heart, and make no reſerves, nor will retain any allowance of any of my former Sins, no not of thoſe, which ſeemed moſt delightful or ſerviceable unto me, and are hardeſt to part with. * Pſal. 51. 17.

I † *remember*, O! Lord, *from whence I am faln*, and reſolve by thy help, *to do my firſt vows*. I *will* * *make haſt to do them*, and *not delay to keep thy Commandments*. I beg no greater Mercy, than to be found ſtedfaſt in thy ways, nor ſhall account any things to be ſo great favours to me, as thoſe which ſerve to keep me in the ſame. I will † Revel. 2. 5. * Pſalm. 119. 60.

moſt

moſt heartily thank thee, O! Thou Faithful Guide and Keeper of returning Souls, if thou wilt be pleaſed to † *hedge up my way with Thorns*, or with any worldly Difficulties, that may keep me *from finding my way to my former Vanities*. For 'tis the unfeigned Deſire of my Heart, and ſhall be the great Endeavour of my Life, above all things to keep true to thee; and my chiefeſt prayer to thee is, to keep me from falling any more from the way of thy Fear, or from forfeiting thy Mercy.

†Hoſea 2.6

God be merciful to me, a Returning Sinner.

III.

AND having now by thy Grace, theſe holy Thoughts and Purpoſes in my Heart; I earneſtly beg of thee, O! Bleſſed Author and finiſher of all Grace, that I may never looſe them. I give my Heart to thee, and humbly pray, that it may always be in thy hands, ſince it is ſo unconſtant in what is good, and

and prone to turn aside to what is evil, when it is in mine own keeping. O! Father, keep it stedfast, and unalterable in thy ways. * *Let it not be inclined to any Evil thing*, nor lean towards any of my former Vanitys. † *Keep mine Eyes, from beholding wickedness*; and mine Ears from listning thereto. Let not * *my Lips utter any thing that is Ill*, nor *my* † *feet move a step in any of the Paths of Death.* But hold my whole Spirit, Soul, and Body, in ways of thy Fear; and continue me under the Comfortable hopes of thy favour, through Jesus Christ my Blessed Lord and only Saviour, *Amen.*

* Psal. 41. 4.
† Psal. 119. 37.
* Ps. 141. 3.
† Prov. 4. 27.

3. *A Profession of the Fruits of Repentance, and the Conditions of Forgiveness.*

I.

I Have sinned grievously, O! Lord, but I am angry at my self for my Sins, and desire to prevent thy Justice, and to take Revenge upon my own Head for my Transgressions. And

And however diſpoſed, and eaſie I was, to be drawn aſide before; yet now thou haſt filled my Heart with ſuch * *a Godly Sorrow*, and Compunction for my Sins, as begets in me a *Vehement Deſire*, and *Godly Care*, to ſin no more.

* 2 Cor. 7. 11.

By the help of thy Grace, O! Merciful God, I am ready now * *to walk in thoſe Statutes*, which I have formerly tranſgreſſed; and *to give again*, whatſoever I have at any time unjuſtly taken away; and to make full amends to the uttermoſt of my Power, for all the Wrong and Damage which I have ever done to any.* And where, either by my Example, or by my Counſel and Perſwaſion, or by my Importunities, I have tempted others, and drawn them into Sin; It ſhall be the Study and Care of my Life, to make them ſenſible of the Heinouſneſs, and extream Danger thereof, as, thro' the Bleſſing of thy Grace I am, to recover them out of the ſame.*

* Ezek. 33. 15.

* *particularly*, &c. here name particulars

* Here name Particulars. *Particularly*, &c.

God be merciful to me a Returning Sinner.

II.

I Am contented, O! Holy Father, to ſubmit my ſelf to thoſe, who have juſt cauſe to be offended with me, and to uſe all fair ways of Reconciling my ſelf to them, before I hope for Reconciliation and Peace with thee. †I freely forgive all thoſe, that have Treſpaſſed againſt me, and with good Will offer them my Pardon, as I moſt heartily deſire thine.* And my Hearty Deſire and Purpoſe is, to ſtudy doing Good to my Brethren in their Needs, that I may not be held unworthy to receive it from thee in mine own; and to ſhew Mercy unto others that I may not be aſhamed to ask it for my ſelf, and that the Rigorouſneſs and Unrelenting hardneſs of my own Dealings towards them, may not deprive me of the favourable Indulgence, and Mercifulneſs of thy Dealings towards me.

† *Particularly, &c.*

* *Particularly, &c.*

God be merciful to me, and forgive me, a Merciful and Forgiving Sinner.

III.

I Have no Hope in my ſelf, O! Gracious Lord, but only in thy Mercy. Nor any expectation of the ſame, thro' my Deſervings, but meerly thro' thy Bleſſed Son's Infinite Merits. Nor reſt my Soul upon
* Acts 4. 12. * any *other Name given among Men*, whereby thy Juſtice may be ſatisfied, and my Sins expiated, but on his alone.

God be merciful to me a Great, but an Humble and Believing Sinner.

IV.

I Am heartily ſorry for all the Sins which I can call to Mind, and do yet know my ſelf to have been guilty of, and am fully purpoſed by thy Grace, as far as I can, to amend them. And I am truly deſirous to diſcover all the reſt, which are yet hid from me, that I may be as particularly ſorry for the ſame, and amend them too. And I humbly and earneſtly pray thee, O! Father of Mercies

cies, that for Jeſus Chriſt's ſake, thou would'ſt be pleaſed to accept this my Repentance. Receive it, O! Lord, according to the Riches of thy Mercies, and ſupply whatſoever is wanting therein by the Power of thy Grace. And place me among the number of thoſe, who are truly contrite for all their evil ways, and whoſe Repentance has prepared them for the free and full Remiſſion of all their Offences, through the Merits and Mediation of Jeſus Chriſt our Lord, *Amen.*

4. *A Prayer for Pardon of Sins.*

O! Holy and moſt merciful Father, ſpare me thy poor Sinful, but Repenting Creature. Spare me, good Lord, ſpare me, and let me not periſh in my Sins, now I am heartily troubled and ſorry for them, but thro' thine infinite Mercies, find pardon of the ſame.

I am

I am a Sinful Perſon, O! Lord. But thou, Bleſſed Jeſus, art * the *Saviour of Sinners.* And thy coming into the World, was † *to call Sinners to Repentance.* Lord, I come, and Repent at thy Call; caſt not me and my Repentance away from thy Preſence.

* 1 Tim. 1. 15.

† Mat. 9. 13.

I have gone aſtray, and am very defective in my return home, thro' the frailty of my Fleſh. But thou, Gracious Lord, conſidereſt our frailties. Thou * *knoweſt our frame, and conſidereſt whereof we are made.* Oh! be not † *extream to mark mine Offences,* nor to exact Rigors in my Repentance of the ſame; but for Chriſt's ſake, make me all needful, and favourable Allowances.

* Pſal. 103. 13.

† Pſal. 130. 3.

Now I have found the way to thy Fear, let me find the Comforts of thy Mercy. I have a truly * *Contrite Heart, O! Lord, deſpiſe it not.* My Spirit † *is broken, and trembleth at thy word*; O! *Lord, revive it.* It is * *heavy laden, and wearied* with my Sins; O! my God, give it eaſe from the ſame. † *Pity me,* O! Father

* Pſal. 51. 17.

† Iſ. 66. 2. & c. 57. 15.

* Matt. 11. 28.

† Pſal. 103. 14.

ther, *as a Father pitieth his own Children.* Receive me, as the offended Father * did the *returning Prodigal.* Tho' I † *was loſt*, yet now, by the Bleſſing of thy Grace, *I am found* again. Oh! welcome thy *loſt* † *Sheep* when it returns home; and let **there be joy in Heaven on the Repentance of* me *a loſt Sinner.*

* Luk. 15
† ver. 32.
† v. 4,5,6.
* v. 7, 10.

Oh! † *let the Blood of Jeſus cleanſe me from all my Sins.* Let his Interceſſion for me in thy Preſence, make my Peace, and appeaſe thy Wrath. Shut not thine Ears, againſt the Voice of his Blood, nor be deaf to his Mediation, but hear him my Advocate for my Pardon. And let me find the Forgiveneſs of all my Sins, that thy troubled and trembling Servant may have Peace, and that thou may'ſt be ſought unto, and feared and ſerved by Sinners, who will return unto thee in hopes of thy Grace and pardoning Mercy, thro' Jeſus Chriſt our Lord, and only Saviour, *Amen.*

† 1 Jo. 1. 17.

Two Collects in the Office of Commination.

I.

O! *Lord, we beſeech thee, mercifully hear our Prayers, and ſpare all thoſe who confeſs their Sins unto thee, that they whoſe Conſciences by Sin are accuſed, by thy merciful Pardon, may be abſolv'd, thro' Chriſt our Lord,* Amen.

II.

O! *Moſt mighty God, and Merciful Father, who haſt Compaſſion upon all Men, and hateſt nothing that thou haſt made, who wouldeſt not the Death of a Sinner, but that he ſhould rather turn from his Sin, and be ſaved; mercifully forgive me my Treſpaſſes; receive and comfort me, who am grieved and wearied with the Burthen of my Sins. Thy property is always to have Mercy; to thee only it appertaineth to forgive Sins. Spare me therefore, good Lord, ſpare me whom thou haſt redeemed; enter not into Judgment with thy Servant, who*

who am vile Earth, and a miſerable Sinner; but ſo turn thine Anger from me, who meekly acknowledge my Vileneſs, and truly repent me of my faults, and ſo make haſte to help me in this World, that I may ever live with thee in the World to come, thro' Jeſus Chriſt my Lord, Amen.

5. A Prayer for *Peace of Mind, and Comfort upon the ſame.*

LET me have thy Peace, O! Gracious Father, and comfort my trembling and broken Heart with the Hopes thereof. Cauſe me * *to hear the Voice of Joy and Gladneſs,* and revive me with the Aſſurance of thy Love. O! that I may be able from my own Experience, to ſpeak great things of thy readineſs, to receive and comfort returning Sinners; and thereby draw back others to thy Service, who are ſtill running aſtray from the ſame. O! that by ſeeing thy Goodneſs upon me, † *every one that is Godly may ſeek to thee* in their Diſtreſs, and find Mercy, as I have done.

* Pſal. 51. 8.

† Pſal. 32. 6.

But,

But Lord, having found thy Mercy to poor Sinners, let me not abuſe it, or preſume upon it. Let me not take Heart to repeat my Sins, becauſe thou art ready and glad to grant Forgiveneſs. When thou haſt ſpoke comfortably to me, make me carefull * *to ſin no more, leſt a worſe thing come upon me*; but to keep on in all holy and thankful Obedience unto thee, and never † *more to return to folly*. Let the Sence of thy Mercies, O! My God, ſerve no other uſe in me, but to encourage my Repentance, and to ſupport me in thy Fear, till I come at length to enjoy thy Eternal Favour, through Jeſus Chriſt my Lord, *Amen*.

* Jo. 5. 14.

† Pſal. 85. 8.

For *Peace of Mind*, and *favourable Allowances*, and *hopes of Mercy*, the Penitent may have more particular Proviſions, if he is deſirous thereof, in the *Office for one troubled in Mind*.

2. Pray-

2. Prayers for Confession Sin, and Repentance of the same, in one continued Form.

1. *A Form and Confession of Sins, and of Repentance for the same.*

I.

O! Almighty, and most Righteous Lord, I do here with grief of Heart, and with shame and deep Humility confess unto thy dreadful Majesty, that my Sins are exceeding many and great, and have been frequently Repeated.

I have oft-times transgressed out of Ignorance: O! that I could not say careless Ignorance, under Opportunities of Knowledge; yea, or affected Ignorance, espoused for Earthly ends against Light and clear Evidence, which was enough to shame and silence me, tho' not to gain and convince me. But I have transgressed oftner out of Negligence, Worldly Fear, or Desire; yea, alas! too oft, out of presumptuous Wil-

fulneſs, condemning the Evil, whilſt I was a doing it, and offending wittingly, and with Checks and Convictions to the contrary*.

* Eſpecially, &c. here mention *Particulars.*

And theſe Sins I have been drawn to, againſt all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Puniſhments; againſt all the Rebukes and Strivings of thy Grace, and of my own Conſcience, and of other faithful and ſeaſonable Admoniſhers. And againſt all mine own Purpoſes and Engagements, Deliberately made, and ſolemnly profeſs'd, and frequently Repeated, that I would offend therein no more.

Lord be merciful to me, a Great and Wretched Sinner.

II.

BUT thou, O! Bleſſed Jeſus, by making thy ſelf a Sin-Offering for us, art come to take away the Sins of all, who truly Repent thereof. And, O! merciful Lord, tho my Sins are many and grievous, yet I do not deſire to overlook them, but would

would gladly see and discover them all, that I may penitently bewail and forsake them. And Oh! That no corrupt Passions, nor love of Worldly or Carnal Interests, may ever byas me, or blind my Eyes from seeing of the same, whilst there is space left me to repent of them. And as for those Sins, which I do know my self to be guilty of, I do not cover, but with shame confess them. I do not justifie nor excuse, but condemn my self for the same.

I stand thereby Guilty, O! Lord, of highest Disobedience, against the strictest Obligations; of wretched Disingenuity and unthankfulness, against the most endearing Mercys; and of most stupid Folly, against my own clearest, highest, and most lasting Interests, throwing away thy favour and future Joys, for empty shows and shadows, and a blessed Eternity for moments of Vanity.

I reflect on all this, O! Merciful God, with bitterness, and with a Spirit wearied with mine own

ways. I see and lament my own folly, and abhor mine own vileness on account thereof. I wish with all my Soul, that those Sins had never been done, and would take any way to undoe them, and most earnestly desire, and fully propose by thy Grace, that I may doe so no more.

God be merciful to me, a self condemning and repenting Sinner.

III.

LOrd, I am burden'd and heavy laden with my Sins, Oh! Do thou, who * calleſt out *to the heavy laden*, to seek refeſhment at thine Hands, give me eaſe. I confeſs them, and deſire above all things elſe, that I may utterly *forſake them*: Let me according to thy Promiſe † *find Mercy*. From mine Heart I forgive all Perſons who have offended me, even my bitterest Enemies, and moſt earneſtly entreat thee, that thou wouldſt forgive them: Oh! Do thou, who * offereſt *forgiveneſs* to thoſe who are ready to grant

* Matth. 11. 28.

† Prov. 28. 13.

* Matth. 6. 14, 15.

grant it, for Jesus Christ's sake forgive me. I repent unfeignedly of all my Sins, and am ready to make all just amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high Degree, or even the highest of all. O! God of all Grace, perfect my Repentance and accept it, and blot out all my misdeeds, as thou † engagest to do unto all those, who sincerely repent of the same.

† Acts 3. 19.

I know, O! Blessed Jesus, that * *there is no name but thine, whereby I can obtain Pardon.* And I trust only to the fulness of thy Merits, and to the faithfulness of thy gracious Promises, and to the abundance of my Heavenly Fathers Mercy and loving Kindness, to me a great and miserable, but an Humble, Contrite, Penitent Sinner. Forgive them all, O! Blessed Father, Remembring not my Deservings, but the pytyableness of my Weakness, and thy Dear Sons infinite Merits, and thine own boundless Mercyes and most precious Promises. Let me here have thy Peace, and be admitted hereafter to stand for ever in thy Pre-

* Acts 4. 12.

ſence, for our Lord Jeſus Chriſt's Sake, *Amen.*

2. *A ſhorter form of Confeſſion, and Repentance of the ſame.*

O! Almighty and ever living God, I thy ſinful wretched Creature, do here with ſhame and grief of Heart, bewail and confeſs my manifold Sins, which either this day, or at any times heretofore, I have been guilty of againſt thy Divine Majeſty, either in Thought, Word, or Deed; by omitting what I ought to have done, or by committing what I ought not to have done; againſt thee, my Neighbour, or my Self. Sinning in all theſe kinds, againſt thy Mercies, and thy Judgments; thy Spirit, and thy awakening Providences; againſt my own Vows and Reſolutions, yea, and oft times againſt the checks and calls of my own Conſcience; oft times without any pretence to palliate them to my ſelf, and always without any to excuſe and juſtifie me at thy righteous Bar. And by theſe ways, O! Great and Dreadful God,

am

am I, who at beſt am nothing, become far worſe than nothing, an object of thy moſt deſerved Wrath, and Eternal Damnation.

But thou, O! Merciful Father, haſt ſent thine own only Son into the World; * *to ſeek and ſave that which was loſt*, and when once he returns back, thou art ready, not only to *receive the Prodigal Son*, but to † *run out and meet him*, and *Rejoyce over him*.

* Luke 19. 10.

† Luke 15. 20. *&c.*

Lord, I repent of all my Sins from my very Heart, and am aſhamed of my ſelf, and grieved that ever I committed them. I earneſtly deſire to do better for the time to come, and firmly purpoſe by thy help to labour in the ſame. And I moſt humbly and heartily implore thy Grace, to keep me always in this Mind, and never to ſuffer me wilfully to relapſe into the ways of wickedneſs again. I am heartily offended with my Self, be thou no longer offended with me. Cleanſe away the Guilt of all my Sins, O! Gracious God, by thy dear Son's moſt precious Blood, and ſlay the power and Dominion of them by

† Jo. 5. 14. his Spirit, that † *being made whole I may ſin no more*, nor *return after I am waſhed*, as * *the Dog to his Vomit*, 2 Pet. 2. 22. *or the Sow to her wallowing in the Mire.* Grant this, O! Merciful Father, for thy dear Son, and my only Saviour, Jeſus Chriſt's ſake. *Amen.*

3. *A particular Enumeration of Sins, in a large Form of Confeſſion and Repentance of the ſame.*

I.

O Lord! Moſt Holy, and Terrible, who art moſt pure in all thy ways, and a conſuming fire to all unrelenting Sinners, my manifold and great Tranſgreſſions, make me both aſhamed, and afraid to appear before ſo holy and juſt a Majeſty.

Lord! How unlike am I to that Image of thine, wherein at firſt thou madeſt Man, and how far have all the powers of my Soul faln from what they ſhould be? My Mind is overſpread with Blindneſs and Ignorance, Folly and falſe Reaſonings, and ſpends it ſelf upon vanity and unprofitable Thoughts. My

is

is loath to fix upon good things, and very apt to forget them, and to looſe that tenderneſs and quick ſenſe of Duty, which ſhould make thy Laws to reign in me. My Heart is ſo averſe to what is good, and ſo ſtubborn and refractory; that it is hardly brought to reſolve upon thoſe ways, which my Conſcience tells me are my Duty: and ſo wavering and inconſtant withall, that when it doth reſolve well, it doth not ſtick to it with any certainty. My Affections are forward, and violent in purſuit of earthly things; but very ſlow to be engaged in thy Service, and when once ingaged therein, ſoon weary of the ſame.

Lord be mercyful to me, a miſerably corrupt, and depraved Creature.

II.

AND beſides this proneneſs of my Nature, O! Righteous God, to what is bad; to make me ſtill more lowly in my own Sight, I have little Strength of Holy Inclination, or obedient Diſpoſitions, which ſhould reſtrain me from following, and giving way to the ſame.

Oh! how little is there in my Heart, of that Holy Fear, which ſhould withhold me from giving thee any offence; of that Love, which ſhould make me imitate thy Glorious Excellencies; of that Thankfulneſs, which ſhould make me return anſwerably for all thy Mercies; or of that Joy in God, which ſhould turn Religion into a Delight, and make me take all Opportunities of converſing in that place whilſt I live, where I deſire to be when I come to die.

I am not duly provident to prevent Temptations; nay, alaſs! I am too oft delighted in them, and pleaſed to dwell with them, and love the near approaches of Sin, and to be put into Opportunities, yea, and ſometimes almoſt the neceſſity of evil doing. And when at any time thou haſt thought fit to caſt me upon Tryals, I have not been ſufficiently watchful, active, and unwearied, in withſtanding them. I am eaſier, O! moſt Righteous Lord, in hearkning to my own wicked Luſts, than to the good motions of thy holy Spirit, and to the Dictates of a

pious

pious Conſcience; and hereby have omitted many Duties, and have been led into many ſinful Thoughts, and evil or indecent Speeches, and unrighteous Actions, which now I do with grief lament, and am utterly aſhamed of.

Lord be merciful to me, a frail, naked, ſinful Creature.

III.

HOW ſeldom have I been, O! Holy Father, in devout Reflections? How Irreverent, Inſincere, and liveleſs in my Prayers? How careleſs in obſerving thy manifold, and great Mercies? How hard ſometimes to be reconciled to thy Will; and to own the Wiſdom and Goodneſs of thy Orderings? How faint and languid, in believing, and relying on thy Promiſes, when I have ſtood moſt in need thereof, and Danger has threatned any Duties? How fearfull to expoſe my ſelf, in owning of thy Injured Name or cauſe, and in ſhewing a concern and Zeal for thy Service? Nay, how faithleſs to my own Vows, when I have promiſed to make up defects, and to ſhew greater care

and

and watchfulneſs, in amending theſe, or any other Offences.

Lord be merciful unto me, an unbelieving, indevout, and ungodly Creature.

IV.

AND beſides all theſe Offences againſt thee, my God, how many ways have I treſpaſſed againſt my Brethren alſo?

In bargaining and Acts of Juſtice, how apt am I to lean to my own profit, and to preſs upon my Neighbours?

In opportunities of Charity and good Offices, how is my affection in doing good ſtreightned, by too quick an Eye to mine own eaſe and intereſt?

In Converſation, how prone am I to take opportunities of inſtilling my own Praiſe, and of detracting from the praiſe of others?

How liable is my Heart, to give way to Diſcontents. To harbour uncharitable ſurmiſes, yea, ſometimes of thoſe who are the proper Objects of Charity, and ſtand in need of my Relief or Aſſiſtance. To grow impatient, and angry upon any

Pro-

Provocation, and in such Anger, to utter some indecent, bitter, or reproachful words, especially to my inferiours, and to retain such resentment of their Offences, as renders me, either prone to return ill Offices, or at least backward to shew kindness to them, on any fit occasion afterwards.

I am still offending, O! Almighty Lord, either by uncharitable Provocations, or sinful Complyances, or by Negligence and Remisness, in governing my Self, or my Dependants, or by Irreverence, and undutifulness to my Superiours, or by want of Affection, Fidelity, or due regard to my Relations; or by proud Thoughts, or vain glorious Speeches, or harsh Censures; or by Lust, Anger, Envy, Peevishness, sinful Fear, mistrustful Care, covetous Desire, or some other inordinate or unlawful Passions; or by being guilty of some Thoughts, Words, or Actions, which are contrary to thy Laws, and to that excellent pattern of all Virtue, which my dearest Lord has set me to walk by.

Lord be merciful to me, an unrighteous Selfish, proud, and impatient Creature.

V. These

V.

THese, O! Most great and just God, and many others, which I am not able to recount, are mine Offences. Which I have committed, several of them ordinarily, others frequently, and all of them, even those which most seldom, yet alass, too often; either by the frailty and violence of my Passions, or by my Ignorance, Negligence, or Wilfulness; against all the endearments of thy Mercys, and the Terror of thy Judgments, and all the warnings of thy Providence, and the Suggestions of thy Spirit, and the Bonds of my own most solemn Vows and Promises; and against all other Methods, of thy preventing, assisting, and recovering Grace, which should have kept me from them. All these my Transgressions testifie against me, and my own Conscience accuseth me, and thou, Holy Lord, art an upright judge, who wilt doe Justice, and not justifie a Sinner in any Wickedness; and whither then shall my guilty and fearful Soul flye?

But

But thine own Dearly Beloved Son! O Gracious God, hath paid his Life a Ranſome for my Sins, and through the Merits of his Blood, thou art moſt ready to embrace a Returning Penitent, and to make thy Mercy glory over Judgment. O! Lord, I repent of all theſe my Sins, from my very Heart, and freely forgive all who have treſpaſſed againſt me, as I now deſire that thou wouldeſt freely forgive me. O! ſuffer me not to be ſwallowed up, either in Death or Deſpair; but in the multitude of thy Mercys do away all mine Offences, and give me comfort and peace of Conſcience, that being cleanſed from all my Sins, I may ſerve thee with a quiet mind.

Conſider my Weakneſs, O! Father of Mercies, and how frail my Nature is. And that frail and ſinful as I am, I am ſtill the work of thine own Hands, and am called upon by thy Name. And how I am heartily aſhamed, and ſorry for what I have done, and for Jeſus Chriſt's ſake, the Son of thy Love, do earneſtly Implore thy Pardon. And how

how the Saviour of the World dyed to ſave Sinners, and how thou art my Father, and I thy Son, in Chriſt Jeſus. Accept me therefore, good Lord, in thy beloved. Forgive me freely all that is paſt, and keep up in me by thy Spirit, ſuch vigour of holy Reſolution, and ſuch watchfulneſs and circumſpection for the time to come, that I may never return to them again.

I know! O Gracious Father, the falſeneſs of my own Heart, and the inſtability of my Spirit. But it is not in my ſelf, but in thee, that I truſt. My Faith is in thine Almighty Aid, which thou haſt bountifully promiſed, and which thy Son has dearly purchaſed for us with his moſt precious Blood: Oh! Let that always be my Guard, and then my Sins ſhall no more prevail over me, but I ſhall finiſh my days in thy Righteouſneſs, and reſt at laſt in thine Everlaſting Peace, through Jeſus Chriſt my only Saviour and Redeemer. *Amen.*

4. *Another particular Enumeration of Sins, and Repentance of the ſame, in a ſhort Form.*

I.

O! Almighty Lord, I thy poor Creature, who am a vile and miſerable Sinner, do here in great Humility lament before thee, and am moſt heartily aſhamed and troubled, for my having lived ſo long in the World, as through thy Mercy I have done, and yet having done ſo little good in it, and being ſtill ſo unfit to leave it, and ſo little qualified for a better.

I am grieved, O! Bleſſed God, for having lived ſo long a ſtranger to thee, and for my loving and obeying thee no better, and having no greater Zeal for thee, ſince by thy Grace, I have been brought to know and fear thee.

For all my neglects of thy Service, and for my inſincerity, and unaffectedneſs in performing it. For all the Lightneſs and evil wandrings of my Thoughts in my Prayers, and my great and daily unthankfulneſs for thy great

great and innumerable Mercys, for my ſolicitude about wordly things, and my diſtruſt of thy Paternal Care and ſure Promiſes.

For all my negligence, yea, and averſeneſs in ſtudying and learning thy Holy Will, and all my remiſsneſs and forgetfulneſs in doing it, and for all the defects and difficulties which I have ever found in ſuffering and ſubmitting to the ſame.

For all my corrupt avereſneſs [and ſhameful refuſal] to take up thy Croſs, and preferring World Eaſe and Intereſt before a good Conſcience, and for having choſen at any time, rather to part with the way of thy Truth and Righteouſneſs, than to follow thee, O! Holy Jeſu, in patient and faithful Suffering for the ſame.

For all my prophanations of thy Sacred Name, by irreverent uſe thereof; * (eſpecially by careleſs and common ſwearing; but moſt of all by the horrible wickedneſs of falſe or faithleſs Oaths.)

* *This to be uſed or omitted, as the Penitents need requires.*

For all which, and all other my offences of this kind, which either I can remember, or have forgotten, Lord be merciful to me a contrite Sinner.

II.

I Am troubled, O! Lord, for all the diſcontentedneſs, which I have ever ſhewn with my own Condition; and for all the Envy and Evil Eye, which I have caſt upon the happier Lot of other Men. For all the pride of my Heart, and all the ſinful lightneſs of my Spirit, and for all my immoderate Love of this World. For all my unclean Thoughts and unchaſte Carriage, and for all the Unthankfulneſs, or Uncharitableneſs, or Intemperance, which I have ever ſhewn in my uſe of outward enjoyments.

For all which, and all my other like offences, which either I can remember, or have forgotten, Lord be merciful to me a Contrite Sinner.

III.

I Am heartily ſorry, O! Holy Father, for all my deceitful and inſincere Expreſſions, and feigned or faithleſs promiſes; for my having at any time divulged ſecrets which I ought to have concealed, or diſſembled things which I ought openly to have profeſſed; for all my unjuſt

juſt and hard cenſures, and for all my detracting Speeches againſt any of my Brethren.

For all the Advantage, which I have ever taken of the Ignorance; and and for all the ſport and paſtime, which I have ever made with the folly and weakneſs of my Neighbours. For all my covetous deſires, and all my wrongful Gripings, or hard dealings towards any, whom I have at any time been concerned withall. For all the over reaching which I may have been guilty of [in gaming or other ways] and for all the exceſſes and offences of my Recreations.

I lament, O! Lord, for all the countenance which I have given to other Mens Sins, or complyance with them, or neglect to reprove the ſame, when I had an obliging call ſo to do. For all the Provocation which I have ever given others; and for all the ſinful Paſſion which I have ever ſhewn, and opprobrious Speeches which I have ever uſed, and ill will which I have ever retained towards them, when at any time they have provoked me.

For

For all the ungrounded Jealousies, and evil and uncandid surmises, and for all the Back-bitings and Evil-speakings, which I stand guilty of towards any. For all my Deafness to the cries, or narrowness of Heart in Relieving the wants, of the poor and needy.

For all which, and all my other offences of the like sort, which either I can remember, or have forgotten, Lord! be merciful to me a contrite Sinner.

IV.

I Humble my Self before thee, O! Almighty God, for all my irreverence, Disloyalty, or Breach of Faith and due Obedience, whereby I have trespassed against those, who have had the Right to reign over me. For having ever offered a deaf or disobedient Ear, to my Ghostly Rulers; for all my undutyfulness to my Parents, or unkindness to my Wife, [or Husband,] or remisness in governing my Dependants, and training up all that serve, or are any way subject unto me, to fear and serve thee. For all the Evil thoughts of my Heart, and sinful words of my Mouth, and unrighteous Actions of my Life, wherein

I have grievouſly offended thee, either this Day, or at any other times.

For all theſe, and all other Sins, O! Almighty and moſt Righteous Lord, which either mine own Heart, or thou, who knoweſt better than my Heart, ſeeſt me to be guilty of, I am ſorry at my very Soul, and here humbly confeſs them before thee with ſhame and a broken Spirit, and with ſtedfaſt Reſolution by thy Grace, to watch and ſtrive againſt them for the time to come. Where I have wickedly broken thy Statutes, my Study ſhall be religiouſly to keep them. And where I have done wrong to any Perſon, I am ready and willing, according to the utmoſt of my Power, to repair the ſame.

Lord! I Repent, encreaſe my Repentance. And for Jeſus Chriſt's Sake, pardon me a poor repenting Sinner. Oh! Let his Blood waſh me from all my Sins, and let his peace rid me of all my Fears, and let his Spirit preſerve me from all Relapſes. Oh! That having utterly abandoned all my former evil ways,

I may ever hence forward be fixt in thy Fear, and be duly disposed for thine Eternal Mercy and favour, though the Merits of my only Saviour and Redeemer, Jesus Christ. *Amen.*

Short Prayers and Ejaculations for the Penitent, to use at any time as he sees cause.

EJACULATIONS.

I *Am a Sinful Man, O! Lord,* Luke 5. 8.

And mine Iniquities are gone over my Head, as an heavy Burden, they are too heavy for me. Psal. 38. 4.

Lord, carest thou not that I perish? Mar. 4. 38.

Jesus Master, have Mercy upon me. Luke 17. 13.

Thou that camest into the World to save Sinners, 1 Tim. 1. 15.

Be merciful to me a Sinner. Luke 18. 13.

Thou that takest away the Sins of the World. Jo. 1. 29.

And hast abolished and overcome Death. 2 Tim. 1. 10. 1 Cor. 15. 54, 57.

And destroyed him that had the Power of it. Heb. 2. 14.

Deliver me from the Body of Sin and Death. Ro. 7. 24.

Short Prayers.

I.

LOrd, I am not worthy to lift up my polluted Eyes unto thee.

But

But whither ſhould a Wretch in Guilt and Miſery look, but unto the Fountain of Mercy? Whither, but to a God, whoſe Mercy is greater than our Wickedneſs? To a God, whoſe property it is, to be kind to his Enemies; and whoſe patience to bear our Sins, is as great as his power to puniſh them; and who had much rather be reconciled to us, than take Vengeance on us. Whither, indeed, but to thee, O! God of all Grace and Comfort, who ſheweſt mercy on the unworthy, and who art moſt Graciouſly pleas'd to fit and qualifie them for thy Mercy, that ſo thou mayeſt bountifully confer it on them, for our Lord Jeſus Chriſt's ſake. *Amen.*

II.

LOrd, under my heavy load of Guilt and Miſery, I addreſs my Self unto thee. But I make no Plea but for thy Mercy. Nor have any pretence to claim it, O! Father of Mercies, but only becauſe I infinitely need it, and becauſe thou loveſt to ſhew it, and art more ready to look at our needs which move thy Pity and Tender-

Tenderneſs, than at our Deſerts which cry aloud to thee for Wrath and Vengeance upon our Heads. And becauſe unworthy, as I am, yet, through thine inexpreſſible Love and his, I have a moſt mercyful Saviour, who has born all the puniſhment of my Sins, to purchaſe Mercy for me a Sinner, and who now powerfully intercedes with thee for Mercy for me, if, being weary of my Sins, I turn to ſeek and ſerve thee, through Jeſus Chriſt my Lord. *Amen.*

III.

AND my Soul, O! Gracious God, is wearied out, and filled with the bitterneſs of mine own ways. I accuſe my Self, and need no Witneſſes. I condemn my Self, and need no other Judge to pronounce me Guilty. I puniſh and afflict my Self for all my Sins, that I may prevent thy Juſtice for the ſame. And by thy Grace I am reſolved to turn from them all, that they may no longer provoke thee: and, as

far as I am able, to repair the harm which my Brethren have ſuſtained thereby, that they may no longer damnifie, or diſturb them.

Father, forgive me, for I am heartily ſorry for all the Evils which I have done. Forgive all my Sins, for I am fully reſolved by thy Grace, to forſake them. Forgive me, O! Dear God, for I forgive others, yea, I forgive all. Do not go to exact puniſhment of me for my Sins; but extend thy Mercy and Pardon to my true Repentance, for my deareſt Lord and only Saviour Jeſus Chriſt's ſake. *Amen.*

IV.

AND having thus utterly renounced my Sins, O! Holy Father, I deſire above all things to partake of thy Righteouſneſs. Having utterly defaced and corrupted my ſelf, I would gladly be new made by thee. Having hitherto miſcarryed, whilſt I would be in mine own Hands, I deſire now to be altogether in thine. I loath my ſelf, O! My dear

dear God, whilſt I am without thee: and whatever elſe I looſe, my earneſt Prayer is, that I may recover thy likeneſs, through Jeſus Chriſt my Lord. *Amen.*

V.

I Know, O! Gracious Lord, that I cannot receive this, but from thy Self. Oh! therefore be thou both the Bleſſed giver, and the Gift. I know alſo, alaſs! that I am utterly unworthy, to have thy Divine Image ſtamped upon my Soul. But I extreamly need it, and I extreamly value it; and, ſuch thou art pleaſed to account worthy of it. And I dearly love thee, O! God, or elſe I ſhould not be thus deſirous to be like thee. And thou loveſt to communicate thy Goodneſs; and whom ſhouldſt thou imprint and diſplay it upon, but on thoſe who love thee, and are earneſtly deſirous of the ſame?

Hear me therefore, O! My God, and breath into mine Heart that Spirit, which * *renews us after thine own* * Eph. 4. *Image*, 24.

Image, in Righteouſneſs and true Holineſs. Oh! thou who ſeekeſt out Sinners to make them Good, do not reject me now when I ſeek thee out to make me better. I am poor and naked; Oh! fill me with thy Righteouſneſs. My Good Thoughts are unconſtant and Changeable; O! fix them by thy Grace. Set up thy Kingdom, O! Jeſu, in my Heart, for to become thy Faithful Servant, is more to me, then to have the Empire of this World. Keep me ſtedfaſt, O! Lord, in ſerving thee, till thou takeſt me finally to enjoy thee, through Jeſus Chriſt my Bleſſed Saviour and Redeemer. *Amen.*

VI.

LOrd, grant that at all times, I may account my Sins, yea all my Sins, to be my ſhame; and make thy Laws, yea all thy Laws, to be my Rule; and thy Bleſſed Will, to be in every thing, my choice and ſatisfaction. And let thy Promiſes be my Hope, thy Providence my Guard,

Guard, thy Grace my Strength, and thy bleſſed Self my Portion, both now and in the end, through Jeſus Chriſt my Saviour and Redeemer. *Amen.*

THE TRYAL AND JUDGMENT OF THE SOUL.

OR,

Certain Queſtions or Articles of Examination, whereby the Penitent himſelf may try and diſcover the Safety of his own Spiritual State. Or which the Guide of Souls may make Uſe of, as he ſees cauſe, in viſiting the Sick, and in giving Abſolution to them.

WHEN the Perſon, whoſe Spiritual Eſtate is to be enquir'd into, is ſick, ſome

Queſtions may be premiſed, *touching his due Reception of his Sickneſs.* And theſe the Miniſter (when he is the Examiner) may begin after the *Exhortation to the Sick,* in the *Office of Viſitation.*

Queſtions touching the Sick Perſons due Reception of their Sickneſs.

1. Are you perſwaded, that your preſent *Sickneſs is ſent unto you by Almighty God?

*Or, when other Calamity or Affliction name it.

2. Do you believe and acknowledge, not only his Juſtice, but alſo his Kindneſs therein, as in a Father's Viſitation?

And that all which you now ſuffer, is far leſs than you have deſerved to ſuffer?

And that it is all ſent for your Good?

3. Do you therefore ſubmit to it quietly, and without murmuring, becauſe he ſent it?

4. And do you look up to him for Aſſiſtance and Deliverance, and depend upon him to take it off again?

5. And are you willing that he ſhould do this when he pleaſes, and contented to wait his time for it?

6. And do you freely reſign your ſelf up to his diſpoſal, either to continue

hue under your ilneſs, or to recover out of the ſame, to live or die as he ſees fitteſt for you?

7. Do you ſtudy to be as eaſie as you can, to thoſe who attend or miniſter about you; and to receive their well-meant Care and Services, kindly, and thankfully?

8. Do you now plainly ſee the Vanity of this World, and of all the Poſſeſſions, Pleaſures, Pomp, and Splendor thereof, which ſeemed the moſt tempting and deſirable to you, in the time of your Health?

And are you fully ſenſible and convinced now, how little there is in them, and how ſoon you may be, or are like to be taken from them?

9. Do you deſire therefore, to keep your Heart looſe and taken off from the ſame?

And to fix your Hopes and Deſires upon God and Heavenly things, which you will always find an Help at hand, and a ſolid comfort in your Need?

10. Will you endeavour by God's Grace, to hold on in this Mind, and ſtill to ſhew forth the ſame; if, having by God's Bleſſing recovered

your former Health, you ſhould come to converſe again among theſe worldly Satisfactions, and be enabled to reliſh and enjoy them?

If that is not done already, I muſt remind you, as your caſe requires I ſhould, and as I am directed and ordered to do by the * Church, to ſet your Worldly Affairs in order, and to take care of a juſt Payment of all you owe, and declare what is owing unto you, and to make ſuch clear Diſpoſal of the Worldly Goods you have to leave, as may both diſcharge your own Conſcience, and prevent Diſputes, and preſerve Peace among your Friends, who ſhall ſurvive you.

I muſt alſo remind you, according to your Ability, to be liberal to the Poor, remembring, that what is diſpoſed of this way, is laid out upon your own Soul; and that this giving to them, is laying up Treaſures for your ſelf in Heaven.

* In the *Rubricks* before the *Abſolution*, in the *Office of Viſitation of the Sick.*

And after theſe, the Guide of Souls (or the Penitent himſelf if the Sick Man is his own Examiner) may proceed to other Queſtions for the *Tryal of his Eſtate*, in manner following.

Queſtions

Queſtions for the Penitent, whereby to try and diſcover the Safety of their Spiritual State.

When you are paſſed from Death unto Judgment, and ſtand at the great Day, to be tried before the dreadful Tribunal of *Jeſus* Chriſt, you will be called to anſwer to the Searcher of Hearts, and to give an Account of ſuch Points as theſe.

I.

1. OF your *Faith*, whether you have the Belief or Faith of a Chriſtian. *Whoſoever believeth on him, ſhall not periſh, but have Everlaſting Life.*

He that believeth on him, is not condemned: but he that Believeth not, is condemned already, John 3. 15, 18.

The *Articles* or *Points* of this Belief, or Chriſtian Faith, are theſe: *I Believe in God the Father Almighty, Maker of Heaven and Earth.*

And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary; *ſuffered under* Pontius Pilate, *was Crucified, Dead, and Buried, he Deſcended into Hell; the third Day he roſe again from the Dead, he Aſcended into*

Heaven:

Heaven; and ſitteth on the Right Hand of God, the Father Almighty, from thence he ſhall come to judge the Quick and the Dead.

I Believe in the Holy Ghoſt; the Holy Catholick Church, the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life Everlaſting, Amen.

Queſtions about the Belief of them.

1. DO you unfeignedly, and from your Heart, believe the Truth of thoſe things, which are profeſſed in this Creed?

2. Have you any Scruples about any Points thereof, or about any other great Matters of Religion, wherein you are deſirous to have Satisfaction?

3. Do you thank God from your very Soul, that you were born, and bred up in this Belief, and do you deſire to die in it?

4. Has it been your Sincere Care and Study in the Courſe of your Life, to order your Actions ſo, and to be ſo affected with things, as might ſhew you were real in this Belief, and were

were Ruled and Acted by a firm perſwaſion of the aforeſaid Points?

II.

2. Of your *Holy Obedience*, whether you have led the Life, or paid the Duty and new Obedience of a Chriſtian. *If thou wilt enter into Life, keep the Commandments.* Math. 19. 17.

To them who by patient continuance in well doing, ſeek for Glory, Eternal Life.

But to them who obey not the Truth, but obey unrighteouſneſs, indignation and wrath, upon every Soul that doeth Evil. Rom. 2. 7, 8, 9.

A Brief Recital of the *Holy Laws* and *Duties*, which we are to obey.

1. *Duties toward God.*

THis holy Obedience you are to pay, in a due and devout Attendance, on Prayers, (both Publick and Private) and on Sacraments.

In

In thankfully owning Gods free Bounty, and praiſing his Goodneſs, for all the good things, which you receive by any ways.

In ſubmitting patiently to his Holy Will under any Afflictions, and not grudging at them.

Nor growing impatient for eaſe before his Time, becauſe they are of his ordering.

In truſting to him and to his Providence, for ſupplying you in all your Wants.

And for preſerving you from any Dangers, or for delivering you out of them.

And ſo truſting to him for them, as never to make uſe of any Sin for compaſſing the ſame; nor to betaken your ſelf to any wickedneſs, be it what it will, when you have a tempting opportunity thereby to ſupply or deliver your ſelf.

In reverencing his Holy Name, not uſing it, but with Honour and Reſpect, not as a light by-word.

Nor ever in common Oaths.

And leaſt of all in falſe, or faithleſs Oaths.

In reverencing alſo, his word, and his Worſhip, and any things or Perſons devoted to him, or Commiſſioned by him.

2. *Duties towards our Selves.*

YOU are to pay it moreover, in Humility, or by preſerving a juſt ſence of your own Faults, Defects, and weakneſſes.

And not priding your ſelf on account of any outward things.

Nor being puffed up by any undue conceits of your ſelf, or with contempt of others.

In chaſtity, both of the Heart, not ſuffering the Fancy to fix upon forden objects; or to pleaſe it ſelf in being deſirous of, or in contriving for any unlawfull Delights.

And alſo of the Hand, and Tongue, and Ear, and Eye, and of all the outward Actions, which are all to be kept clean of all forbidden and impure Injoyments.

In Temperance about Meats and Drinks.

In

In Self-Denial and Mortification to this World, and in a readiness to part with any of the ease, the Interests, or Conveniencies thereof, rather than with the ways of Truth and Righteousness.

3. *Duties towards our Neighbours.*

YOU are to pay it likewise, in being just in all your Dealings.

In being content with what is your own, and not coveting, or taking away your Neighbours Right from him, either by Force or Fraud.

Nor by detaining it when it is unjustly taken, or hindering him of the same.

And by this Neighbour, you are to understand every Man, whether Country-man or Foreigner, of high or low condition.

In being Faithful to all your Promises.

In being true in all your Speeches, deceiving none with false Expressions.

And

And ſlandering none with falſe Aſperſions.

Nor detracting from any Perſons real Virtues, and good Actions.

In all the ways of Charity towards others, eſpecially the Neceſſitous, giving Alms as you are able, or other Charitable Aſſiſtance for their Relief.

In candor, or fair Interpretation of other Men's Words or Actions.

In not delighting unneceſſarily to publiſh other Perſons Faults, by evil ſpeaking; but ſeeking rather to cover, or excuſe them, as we deſire may be done by our own.

In Meekneſs and Patience under Injuries, not burſting out into Paſſion, and Opprobrious words upon them.

In forgiveneſs of the ſame, and doing Good for Ill.

In living peaceably your ſelf.

And in ſtudying to preſerve Peace among others; not begetting, or cheriſhing any miſ-underſtandings between Neighbours, and endeavouring to remove them when you find them.

In

In Love, and Reverence, and Duty to your Parents.

And, if Need be, in ſuccouring and maintaining them.

In conſtant Loyalty and Obedience to your Rightful Princes, be they good or bad, be they of true or falſe Religions, and be they Protectors of God's true Worſhip, or Perſecutors thereof.

And in not caſting off your Allegiance to them, or levying War againſt them, on any Pretences or Provocations.

In reverent Submiſſion, and adherence to Rightful and Faithful Biſhops and Paſtors of Chriſt's Church.

In keeping the Bond of Peace, by adhereing to their Communion, and flying Schiſm.

And in keeping to them, at the Head of God's neceſſary Truths, and in the Miniſtration of a pure and holy Worſhip, againſt others who fall to miniſter by polluted and corrupt Offices, or ſet up for Heretical Depravers of the Truth.

And

And in a faithful discharge of your Duties in any other Relations, as of Husband and Wife, Master or Servant, or the like, wherein by the providence of God, you stand placed with others, and mutually indebted.

Questions concerning our Obedience of these Laws.

1. HAS it been the Study and endeavour of your Life, by God's help, to perform these forcited, and such like Duties, though with the infirmities of a forgetful and frail Nature?

2. Have you bethought your self, according as your Time and Memory will serve you, and call'd to mind your manifold Transgressions and Breaches of any of them?

3. After all the Discoveries which you have made thereof, no doubt but many of your Breaches of the same, are still secret; for * *who can tell how oft he hath offended?* And are you truly sorry in the General, for all

* Psal. 19. 12.

all the reſt of thoſe Breaches, which by your Recollection you cannot recover, or call to mind in particular?

4. Where you find, that in any of theſe, or the like Duties, you have hearkned more to wicked and worldly Luſts, than to a good Conſcience, and have yielded to Tranſgreſs; are you now aſhamed of your Self for having done the ſame?

Eſpecially for having done ſo, againſt both the Majeſty and the Mercy of the ever Bleſſed God, that made you; and of an ever Bleſſed Saviour, who redeemed you from everlaſting Death with his own Blood, and has prepared Joys both endleſs and unſpeakable for you in another World; and of the Holy Spirit of God, who is † *grieved therewith*, and whoſe infinite Love had inſtill'd better things into you, would you have hearkened to his good Motions?

† Eph. 4: 30.

And againſt the Senſe and Convictions of your own Mind, which knows you ought not to have done ſo?

And

And againſt your own many, moſt ſolemn, and repeated Promiſes to the contrary?

5. Are you now offended with your Self, and ſorrowful from the bottom of your Heart, that ever you yielded to commit them? And do you wiſh with all your Soul, that they never had been done?

6. Do you earneſtly deſire, that you may never yield to commit them any more, nor conſent hereafter to repeat the ſame?

7. Are you reſolved by the Grace of God, to endeavour ſo to do for the time to come, [* if it pleaſe him to try you ſtill longer, and to raiſe you up again.]

8. Do you believe thoſe precious promiſes, which God has made us in his Holy Goſpel, to aſſiſt and help on ſuch obedient endeavours with his Almighty Spirit and Grace?

And are you fully purpoſed to put forth theſe obedient endeavours, in hopes thereof?

9. Are you heartily ſorry, that thoſe endeavours have not been more perfect in you hitherto?

* *This Clauſe when the Perſon is Sick.*

And

And do you truly desire, that they may still grow more and more?

10. Will you be careful to remember these Holy purposes, as you shall need the same (if by God's Blessing you shall recover from this Sickness?

And will you take it kindly, and be heartily thankful to any, who shall put you in Mind thereof?

11. Is there any particular Sin amongst all these, which lies heavy above the Rest upon your Conscience, and for which you yet need, and desire, more particular Direction, Comfort, and Absolution?

12. Besides this Repentance, for all your willful or allowed Breaches, of any of these Commandments; are you likewise humbled, and heartily troubled, for any Breaches thereof by surprize?

Or for any hasty, and unconsidered stirrings, and first Motions of sinful Lusts?

Or for rash Words or Censures, or Wandrings in Prayer, and the like.

Tho'

Though you did not indulge, or antecedently give way to theſe Breaches, yet are you humbled, and heartily troubled for the ſame, after once you obſerve your ſelf to have fallen into them?

Do you earneſtly beg God's pardon thereof?

And are you purpoſed by his Grace, to watch ſtill againſt them the beſt you can, for the time to come?

III.

3. YOU will be called to give an Account of your *Charity* and *Forgiveneſs of others. If you forgive Men their Treſpaſſes, your Heavenly Father will alſo forgive you.*

But if you forgive not Men their Treſpaſſes, neither will your Father forgive you your Treſpaſſes, Matth. 6. 14, 15.

Queſtions about this Forgiveneſs.

1. DO you from your Heart forgive thoſe, who have injur'd

injured or offended you, as you expect Forgiveneſs of your Offences at God's Hands?

2. Do you lay aſide all ill Will, and all Deſires, and Purpoſes of Revenge towards them?

And are you ready and reſolved by God Grace, not to ſhew the ſame, when it ſhall lie in your way, either to profit or hurt them?

3. Do you heartily pray, that God would forgive them?

And would you be glad to ſee them made ſenſible of their Offences, and taking the right way to have God's Pardon of them, rather than to ſee them ſuffering for the ſame?

4. Do you remember any Perſon in particular, to whom you would have ſo much told, or ſignified in your Name?

If ſo, do you intend by God's leave to have the ſame ſignified to them?

Or who ſhall do it? And when?

IV. Of

IV.

4. Of your *Reconciliation to your Brethren*, and *making Reſtitution* after any wrongs which you have done to them.

If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee;

Leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift.

Agree with thine Adverſary quickly whilſt thou art in the way with him, leſt he deliver thee to the Judge, and the Judge to the Executioner, and thou be caſt into Priſon.

Verily thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt Farthing. Mat. 5. 23, 24, 25, 26.

If the wicked reſtore the Pledge, and give again what he hath Robbed, none of his Sins ſhall be mentioned to him, he ſhall ſurely live and not dye. Exek. 33. 15, 16.

Queſtions about this Reconciliation, and Reſtitution, or making juſt Amends, after injuries.

1. DO you deſire, that all perſons, whom you have any ways offended, would forgive you?

2. If you know of any who have had juſt cauſe, either in the way of Converſation, or of Buſineſs, to be offended with you, and take thinks ill of you, are you ready, where that is wanting, to appeaſe or remove their uneaſie remembrance of the ſame, by having a ſignification of your love carryed to them, and of your deſire of their Pardon?

3. Do you call to mind any by name, to whom this ſhould have been done, but hitherto has not been done? or to whom you would have it done?

If ſo, who ſhall do it? and when?

4. Doe you Remember any Reparation, or Reſtitution which you need to make to any perſons, for any wrongs which you have ever done to them or theirs, either in their Lives, their Beds, their Goods, or their Good-

Good-name; or by tempting them to ſin? and if ſo, are you prepared, if that has not been done already, to make them all juſt and reaſonable amends?

Or would you have any thing more done, than has been done in any of theſe caſes, where it may be done with more convenience; and may tend to your further comfort and peace?

5. If you have injured any, by tempting and drawing them into Sin, or dangerous Errors, do you truly deſire, if that is ſtill needfull to be done, that they may be made ſenſible of their ſins, or errors, as you are, and ſo put into the way of pardon thereof?

6. Or, if as brethren in Iniquity, and companions in Sin, you have hardned one another by ſitting at it together, do you deſire the ſame for them? and where you have not done it before, will you endeavour to make them ſenſible thereof, and ſeek their Recovery the beſt you can?

7. Would you have any thing ſent to them in your Name, to make them ſenſible thereof? And if ſo, when, and by whom?

8 Are you ready to ſhew mercy, as you have the extreameſt need to ask it, that *Mercy may rejoyce* in your behalf *againſt Judgment.*

* Dan. 4. 27. 9. And will you * *break off your Sins by Alms-Deeds*, according as God has enabled you, *and your iniquities*, *by giveing to the Poor?*

If you have been more wanting in it in time paſt, will you be more carefull and Liberal therein, for the time to come?

And will you ſtill Remember, that you are but *Gods Steward* of all your worldly Eſtate, and muſt give an account what you have done out of it for him, as well as what you have done for your ſelf? And will you prepare to give a good account thereof?.

Queſtions upon the whole.

1. DO you believe, that Almighty God is ready Graciouſly to Pardon all ſuch Believers of the foreſaid Articles of the Chriſtian Faith, as truly repent them in this manner of all their Sins, and forgive others, and are ready to ſeek Reconciliation

ciliation and ſatisfie for all injuries which they have done, and to ſhew mercy, and are in Peace and Charity with all their Neighbours?

2. Do you believe, that he is ready to do this, only for the ſake of our Bleſſed Saviour and Redeemer *Jeſus Chriſt*, and in regard to the Merits of his Death, who, by his dying on the Croſs for our Sins, purchaſed all this Mercy for all truly Penitent Believers?

3. Are you truly ſenſible of his Exceeding Great Love therein, and from the Bottom of your Heart, are you Thankful to him for the ſame?

After which queſtions, the Guide of Souls, if he is the asker of them, in viſiting the Sick, and Diſpenſing *Abſolution*, [or the Penitent himſelf, when he is his own Examiner,] may go on to this effect.

Now know therefore, † *Brother* [or Siſter] that altho you are a Sinner, yet * *Jeſus Chriſt came into the World to ſave ſinners.* Altho you have been a loſt ſinner, yet he is † *come to ſave, and ſeek after that which was loſt.*

† *O! my Soul, that altho thou art*, &c. When it is only the Penitent trying himſelf.

* 1 *Tim.* 1. 15. † *Mat.* 18. 11.

Altho you have ſind yet you do not cover your Sins, or Juſtifie them; but with grief of Heart confeſs them, and condemn your ſelf for the ſame. And † *if we confeſs our ſins, he is faithful and juſt to forgive us our Sins.*

† 1 Jo. 1. 9.

You confeſs them to him with a reſolved averſion, and turn away from the ſame, having by the help of his Grace already forſaken ſome, and ſtudying and being reſolved in Heart to forſake all: And † *who ſo Confeſſeth and forſaketh his Sins, ſhall find mercy.*

† Prov. 28 13.

If you have ſinned againſt your Brethren, you are ready to ſubmit your ſelf, and ſeek to reconcile your ſelf to them, and to the utmoſt of your Power to make them any reaſonable ſatisfaction. And if a Man has † *firſt reconciled himſelf to his Brother*, he may *come* to God with a good heart, *and offer his gift.* † *If he hath Repented and given again what he hath Robbed, his Sin ſhall not be mentioned.*

† Mat. 5 24.

† Ezek. 33 15. 16.

Whilſt with an Humble, a Contrite, and a returning Heart, you are thus ſeeking to the Father of mercys to forgive you your treſpaſſes, you do from your heart forgive all other

other persons, who have sinned against you, their Trespasses. And † *if we forgive men their trespasses, our Heavenly Father will also forgive us.* Mat. 6. 14.

As you earnestly seek mercy, you are ready to show it, and according to your ability to give Alms to the needy. And * *blessed are the merciful, for they shall obtain mercy,* † *and mercy rejoyceth against judgment.* * Mat. 5. 7. † Jam. 2. 13.

* Upon such Faith, and Repentance and Satisfaction for Injuries, and shewing Mercy and forgiveness of others, when they are sincere and right, our most merciful God and Saviour will most graciously forgive us, at the great Day of Judgment. And he † *he has committed the Ministry of reconciliation* to his Ministers, that, upon appearance of the same,

* This, when the Guide of Souls is the Examiner. But when the Penitent is his own examiner, he may go on from hence, if he pleases, to comfort up his Spirit, and further express his Devotion to Almigthy God, by Prayer, the 3*d. pag* 29. Intituled *a Profession of the Fruits of Repentance, and the conditions of Forgiveness.* And by Prayer the 4*th p.* 33. Intituled *A Prayer for* Pardon *of Sins.* Or, if he is desirous to shorten the Office, he may omit them, and pass on to the Confession of sins, taken out of the *Office for the Communion*, and the other *Prayers* and *Sentences*, which are here set down.

† 2 Cor. 5. 18.

they may declare and deal it out, for for the Comfort of ſuch truly faithful, and Penitent Perſons here in this world.

And, now upon this profeſſion, which you have here made, of this Chriſtian Faith, and Repentance, and reparation of injuries, and of forgiveneſs of others, and having charity towards all perſons, and of ſhewing mercy to the miſerable, all which you declare is unfeigned, and from the Bottom of your Heart, do you deſire from the mouth of *Chriſt*'s *Miniſter* to receive the benefit of *Abſolution*?

Then may the Miniſter proceed, as he ſees fit, to lead the Penitent on in this *form of Confeſſion* taken out of the *Office for the Communion*.

'ALLmighty God, Father of our 'Lord Jeſus Chriſt, maker of 'of all things, Judge of all Men *, 'we humbly acknowledge and bewail, '*and eſpecially this humble Penitent doth* '*hereby acknowledge and bewail*, † his 'manifold ſins and wickedneſs, which '* he from time to time moſt grie-'vouſly hath comitted, by thought, 'word

* Or, *I acknowledge and bewail*, when the Penitent is his own examiner.
† Or her
* Or She

'word, and deed, againſt thy Divine 'Majeſty. Provoking moſt juſtly 'thy wrath and indignation againſt '* him. † He doth earneſtly re- 'pent, and is heartily ſorry for theſe 'his miſdoings. The remembrance 'of them is grievious unto him; The 'burden of them is intolerable. Have 'mercy upon him, have mercy upon 'him moſt merciful Father. For thy Son, 'Lord Jeſus Chriſt's ſake, forgive 'him all that is paſt, and grant that 'he may ever hereafter ſerve and 'pleaſe thee in newneſs of life, to 'honour and glory of thy name, 'through Jeſus Chriſt our Lord. 'Amen.

* Or Her
† Or She according as the perſon is.

And then Pronounce the *Abſolution* following.

ALmighty God our heavenly Father, who of his great mercy, hath premiſed forgiveneſs of ſins, to all them, that with hearty Repentance, and true Faith turn unto him; have mercy upon you, Pardon and deliver you from all your ſins, confirm and ſtrengthen you in all Goodneſs, and bring you to everlaſting

When the Penitent examins himſelf, he may repeat this on his knees, and ſay *me*, and *my*, for *you* & your

ing Life, through Jesus Christ our Lord Amen.

Or, instead of this *Form of Absolution*, if he think that fitter, he may use the *form in the Visitation of the Sick.*

Our Lord Jesus Christ, who hath left power to his Church to Absolve all Sinners, who truely repent and believe in him, of his great mercy forgive thee thine Offences: And by his Authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which, * the *Minister* may go on with the *Collect*, that follows the *Absolution* in the *Office of the Visitation of the Sick.*

* Or the Person himself, when he is his own examiner, making such changes in this, and the following Prayer, of *me* for *him*, mine for *his*, &c. as are requisite when one speaks not of another, but of himself.

O! most Mercyful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou remembereſt them no more; open thine Eye of Mercy upon this thy Servant, who most earnestly desireth Pardon and Forgiveness. Renew

in

in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailness: Preserve and continue this [* Sick] *member, in the Unity of the Church; consider his Contrition, accept his Tears,* [*asswage his Pain, as shall seem to thee most expedient for him.*] *And for as much as he putteth his full trust in thy mercy, impute not unto him his former sins; but strengthen him with thy Blessed Spirit, and when thou art pleased to take him hence, take him unto thy Favour, through the merits of thy most Dearly Beloved Son Jesus Christ our Lord.* Amen.

* The *Sick*, as likewise the following words within the Hooks [ ] must be omitted when this Office is used in time of *Health*.

And if the Penitent is visited as a sick Person, he may then use the *Psalm* after it.

In thee, O! Lord have I put my trust, let me never be put to Confusion: but rid me, &c.

But else, instead thereof, he may use these Sentences and Prayers.

Sentences after the Absolution, in the Communion Service.

† Hear what comfortable words our Saviour Christ saith, unto all that truly turn unto him.

† Or, *hear, O! my Soul*, when the Penitent examines himself.

Come

Come unto me, all that travel and are heavy laden, and I will refresh you. Mat. 11. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe on him should not perish, but have everlasting life. Jo. 3. 16.

Hear also what St. *Paul* saith.

This a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. 1 Tim. 1. 15.

Hear also what St. *John* saith,

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins. 1 Jo. 2. 1.

In the *Visitation of the Sick.*

O! *Saviour of the World, who by thy Cross and precious Blood hast redeemed us, save this thy Servant, and help him, we humbly intreat thee, O! Lord.* Amen.

In the Communion.

SPare him, *O! Lord, who hath confessed his sins unto thee, that he, whose Conscience by sin was accused, by thy mercy*

merciful Pardon may be absolved, through Jesus Christ our Lord. Amen.

The Collect for the 21 *Sunday* after *Trinity.*

GRant we beseech thee, *merciful Lord,* to this thy Servant, and to all thy *faithfull People Pardon and Peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord.* Amen.

In the *Visitation of the Sick.*

'THe Almighty Lord, who is a 'most strong Tower to all 'them that put their trust in him, to 'whom all things in Heaven, and 'Earth, and under the Earth, do 'bow and obey; be now and ever-'more thy defence, and make thee 'know and feel, that there is none 'other Name under Heaven given to 'man, in whom, and through whom, 'thou mayest receive Health and Sal-'vation, but only the name of our 'Lord Jesus Christ. *Amen.*

'Unto Gods gracious Mercy and 'Protection we commit thee. The 'Lord bless thee and keep thee. The 'Lord

'Lord make his face to ſhine upon 'thee, and be gracious unto thee. 'The Lord lift up his countenance 'upon thee, and give thee Peace, both 'now and ever-more. *Amen.*

'And the Peace of God, which 'paſſeth all underſtanding, keep your 'heart and mind in the knowledge 'and love of God, and of his Son Je-'ſus Chriſt our Lord, and the Bleſ-'ſing of God Almighty, the Father, 'the Son, and the Holy Ghoſt, be 'with you, and remain in you always. '*Amen.*

After all this is done, I would put the Penitent in mind of one thing, *viz.* That the *Holy Communion* is ſtill a further and Principal means, to ſettle and ſecure, both the Pardon and the Peace of his Soul. The receiving it from the hand of God's authorized Miniſter, acting therein by God's appointment, and in God's name, is the moſt effectual *Abſolution*, and one of the beſt Aſſurances and Seals of Pardon. The *Cup*, which he gives the Penitent *to Drink* from God, is * *Chriſts Blood for the remiſſion of ſins*, or the remiſſion of ſins which

* Mat. 26. 28.

he

he purchaſed by the ſhedding of his Blood. And the method of the Church in the reſtauration of Penitents, was to finiſh and conſummate their Reconciliation, by giving them the *Holy Communion.* For † *as oft as ſins are remitted or abſolved in the Church, they receive Chriſt's Body, that the remiſſion of ſins which is granted may be conveyd by his Blood,* ſays St. *Ambroſe.*

† *Ita quotieſcunque peccata donantur, corporis ejus ſacramentum ſumimus, ut per Sanguinem ejus fiat peccatorum remiſsio.* Ambroſ. de Pœnit. l. 2. c. 3.

And therefore the ſick Penitent, when he has received the foregoing Abſolution, would provide well for the Peace and Comfort of his Soul, if, after ſome reſpite to recover his ſtrength, or at ſome convenient time ſoon after, when he ſees moſt fit, he would Conſumate his Abſolution by receiving the Bleſſed Sacrament.

And other Penitents, after the uſe of this Office, would do well and wiſely to do the ſame, as ſoon after as conveniently they can.

AN

AN OFFICE FOR One troubled in Mind.

SCRIPTURES.

Pſalm 103. v. 8 to 19, Ezek. 18. v. 21. to the end Luke 15. } { Pſal. 130. Ezek. 33. v. 11. to v. 20.

1. For Profeſſion of Trouble.

I Am poor and needy, and my heart is wounded within me. Pſal. 119. 22.

Mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Pſalm, 40. 12.

Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth. Job. 13. 26.

Lord, why caſteſt thou off my Soul? why hideſt thou thy face from me?

The

The Arrows of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: The terrors of God do ſet themſelves in array againſt me. Job, 6. 4.

Thy fierce wrath goeth over me, thy terrors have cut me off.

While I ſuffer thy terrors, I am diſtracted. Pſal. 88. 14, 15, 16.

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2. *Grounds of Comfort.*

1. From the Mercifulneſs of God.

WILT thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble? Job 13. 25.

Will the Lord caſt off for ever? and will he be favourable no more?

Is his mercy clean gone for ever? doth his promiſe fail for evermore?

Hath God forgotten to be gracious? has he in anger ſhut up his tender Mercies?

And I ſaid, this is my infirmity: but I will remember the years of the right hand of the moſt High.

I will remember the works of the Lord, ſurely I will remember thy wonders of old. Pſal. 77. 7, 8, 9, 10, 11.

Thou haſt always been a God forgiving iniquity, tranſgreſſion, and ſin. Ex. 34. 6, 7.

The Lord is merciful and gracious, he will not always chide, neither will he keep his anger for ever. Pſal. 103. 8. 9.

Who is a God like unto thee, that pardoneth iniquity? He retaineth not his anger for ever, becauſe he delighteth in mercy. Mat. 7. 18.

2. From Promiſes to the Penitent.

When the wicked Man turneth away from his Wickedneſs, that he hath Commited, and doth that which is Lawful and Right, he ſhall ſave his Soul alive.

Becauſe he conſidereth, and turneth away from his Tranſgreſſions that he hath Committed, he ſhall ſurely live, he ſhall not Dye.

Repent therefore, and turn your ſelves from all your Tranſgreſſions, ſo Iniquity ſhall not be your Ruine. Ezek. 18. 27, 28, 30.

As I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil wayes, for why will you Dye? Ezek. 33. 11.

Go, and ſin no more, then will not I condemn thee. Jo. 8. 11.

Come unto me all ye that Labour, and are heavy Laden, and I will give you Reſt. Mat. 11. 28.

This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave Sinners, of whom I am Chief. 1 Tim. 1. 15.

If any Man Sin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins. 1 Jo. 2. 1, 2.

The Blood of Jeſus Chriſt his Son, cleanſeth us from all Sin. 1 Jo. 1. 7.

There is therefore now no Condemnation, to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit. Rom. 8. 1.

3. From the Compaſſionateneſs of our High Prieſt.

THE Lord Pityeth thoſe that fear him, like as a Father Pityeth his own Children. For

For he knows our Infirmityes, he remembreth that we are Duſt. Pſal. 103. 13, 14.

We have not an High Prieſt, which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without Sin. Heb. 4. 15.

He was made like unto his Brethren, that he might be a Merciful and Faithful High Prieſt.

For in that he himſelf hath ſuffered being tempted, he is able to ſuccor them that are Tempted. Heb. 2. 17, 18.

He can have compaſſion on (or reaſonably bear as in the Margin, with) *the Ignorant and thoſe that are out of the way.* Heb. 5. 2.

He will not break the bruiſed Reed, nor quench the Smoaking Flax. Iſa. 42. 3.

3. The acceptableneſs of an Humble Spirit.

THe *humble Publican ſtood afar off, would not ſo much as lift up his Eyes to Heaven, but ſmote upon his Breaſt, ſaying, God be mercyful to me a Sinner.*

I

I tell you this Man went down to his Houſe juſtified, rather than the other: for every one that Exalteth himſelf ſhall be abaſed, and he that Humbleth himſelf, ſhall be Exalted. Luke. 18. 13, 14.

To this Man will I look, even to him that is Poor, and of a Contrite Spirit, and Trembleth at my word Iſa. 66. 2.

I dwell with him, that is of a Contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the Contrite ones. Iſa. 57. 15.

He healeth the Broken in Heart, and bindeth up their Wounds. Pſal. 147. 3.

4. Of Peace, and Hope, and Joy in God.

PEace I leave with you, my Peace I give unto you. John. 14. 27.

Theſe things have I ſpoken unto you, that in me you might have Peace. John. 16. 33.

Herein is our Love made Perfect, that we may have boldneſs in the Day of Judgment.

Perfect Love caſteth out fear, becauſe fear hath Torment. 1 Jo. 4. 17, 18.

Let all thoſe that ſeek thee, rejoyce and be glad in thee. Pſal. 40. 16.

The

The fruit of the Spirit, is Joy, Peace, Gal. 5. 22.

The Kingdom of God is Righteouſneſs, and Peace, and Joy in the Holy Ghoſt. Rom. 14. 17.

Finally, my Brethren, rejoyce in the Lord. Phil. 3. 1.

Rejoyce in the Lord always, and again I ſay Rejoyce.

In every thing, by Prayer and ſupplication, with thankſgiving, let your requeſt be made known unto God.

And the Peace of God, which Paſſeth all underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus Phil. 4. 6. 7.

Now the God of hope, fill you with all Joy, and Peace in Believing, that ye may abound in Hope, through the Power of the Holy Ghoſt. Rom. 15. 13.

Shew the ſame Diligence every one of you, to the full Aſſurance of Hope unto the end.

Which Hope, have as an Anchor of the Soul, both ſure and Stedfaſt. Heb. 6. 11. 19.

Rejoyce in Hope. Rom. 12. 12.

Be ſober, and Hope to the End. 1 Pet. 1. 13.

Love

Love his appearing. 2 Tim. 4. 8.

Looking for, and haſtening unto the comeing of the Day of God. 2. Pet. 3. 12.

Come Lord Jeſus, come quickly. Rev. 22. 20.

Glory be to the Father, and to the Son, &c.

As it was in the Begining, &c.

5. An Hymn of Thankſgiving, after one is Delivered from Trouble of Mind.

The bruiſed Reed, O! Lord, thou haſte not broke, nor quenched the ſmoaking Flax, Mat. 12. 20.

Thou haſt reſtored unto me the Joy of of thy Salvation, and upheld me with thy free Spirit.

Thou haſt made me to hear of Joy and Gladneſs, that the Bones which thou hadſt broken Rejoyce. Pſal. 51. 8. 12.

I ſaid I will confeſs my Tranſgreſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.

For this ſhall every one that is Godly, pray unto thee in a Time when thou mayeſt be found. Pſal. 32. 5. 6.

Depart

Depart from me all ye Workers of Iniquity; for the Lord hath heard the Voyce of my weeping.

The Lord hath heard my ſupplication, the Lord will recieve my Prayer. Pſal. 6. 8. 9.

He will regard the Prayer of the deſtitute, and not deſpiſe their Prayer.

And this ſhall be written from the Generation to come; and the People which ſhall be created ſhall Praiſe the Lord. Pſal. 102. 17, 18.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end Amen.

PRAYERS.

1. *A general Prayer for one troubled in mind.*

O! Righteous Lord, thy Juſtice hath brought me to reap the bitter fruits of my own evil ways, and * *to poſſeſs mine iniquities. My ſins* at length *have taken hold upon me, and thou writeſt bitter things againſt me,* and thy † *fierce wrath goeth over me*

* Job. 13. 26.

† Pſal. 88. 15. 16.

me. Thy Terrors do even diſtract my thoughts, my Spirit is quite broken within me by reaſon thereof, † *and my Heart faileth me.* † *Pſal.* 40. 12.

But, O! Gracious God, tho I be troubled and caſt down, let me not fall, I humbly intreat thee, into utter deſpair. Whilſt I live, let me not forgoe the hopes of thy Mercy, nor the care of my own Returne to my Duty. When I groan under my Burdens, make me to flee unto thee for eaſe. When I am terrified with my former Sins, let me make haſte to forſake the ſame, and labour diligently to ſet my Soul ſafe by new Obedience. When I am ſtruck with the ſting of my own Guilts, enable, me O! Jeſu, to look up to thy Croſs, and to the merits thereof, and to reſt my Heart upon the ſame by true Repentance. When I am moſt miſtruſtful of my ſelf, let me not miſtruſt thee, nor call in Queſtion any Comfortable Promiſes of thy free Grace and Mercy.

O! Father, let thy ſmiteing reclaim and amend me, and then let thy comforts revive me. Let thy Dear Sons moſt Pretious Blood Expiate all my

Sins, and let his Grace cure them. And inſtead of theſe moſt juſt and deſerved Terrors, wherewith thou now takeſt Vengeance for the ſame; Lord, let me have thy Mercy to forgive my Sins, and cauſe me to hear the Voice of Peace, to quiet and Comfort my amazed Conſcience, for my only Saviour and Redeemer Jeſus Chriſt's ſake, *Amen.*

A Prayer for the ſame, out of the Office of the Viſitation of the Sick.

'O! Bleſſed Lord, the Father of 'Mercys, and the God of all 'Comforts, I beſeech thee look down 'in pity, and compaſſion upon me thy 'afflicted Servant. Thou writeſt bit-'ter things againſt me, and makeſt me 'to poſſeſs my former iniquities; 'thy wrath lyeth hard upon me, and 'my Soul is full of Trouble. But, 'O! merciful God, who haſt written 'thy Holy word for our Learning, 'that we through Patience and Com-'fort of thy Holy Scriptures might 'have hope; give me a right under-'ſtanding of my Self, and of thy 'Threats and Promiſes, that I may 'neither

'neither caſt away my Confidence in 'thee, nor place it any where but in 'thee. Give me Strength againſt all 'my Temptations, and Heal all my 'Diſtempers. Break not the bruiſed 'Reed, nor quench the ſmoaking Flax. 'Shut not up thy tender Mercys in 'Diſpleaſure; but make me to hear 'of joy and gladneſs, that the bones 'which thou haſt broken may re-'joyce. Deliver me from fear of the 'Enemy, and lift up the light of 'thy Countenance upon me, and give 'me Peace through the merits and 'mediation of Jeſus Chriſt our Lord, *Amen.*

Collect for 21. Sunday after Trinity.

GRant, I beſeech thee, Merciful Lord, to me and all thy faithfull People, Pardon and Peace, that we may be cleanſed from all our Sins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord, Amen.

Prayers for *Particular Graces.*

1. *Prayers for a ſenſe of Sins, without Deſpair of Mercy to Pardon them, or of Grace to cure them.*

I.

O! Almighty Lord, make me truly, and deeply humble for my ſins, and fully ſenſible of my own Vileneſs. Never ſuffer me ſo far to looſe my fears, as to grow conceited of my ſelf, or Careleſs of my Duty; nor ſo far to preſume upon thy Mercy and Pardon, when I truly repent of the ſame, as to caſt off a true Dread and Terror of thy Juſtice, if I ſhould revolt and return to them again.

But deliver me, O! my God, from all ſuch abjectneſs, as, inſtead of ſetting me further off from my Sins, is fit only to keep me a ſurer Priſoner under them. And whilſt I retain ſo much fear and lowlyneſs, as will keep up holy care and watchfulneſs; grant that I may retain ſo much hope too, as will encourage and ſtrengthen Holy Endeavours, and afford Peace. And

And therefore, O! my Dear Lord, when I think the worſt of my ſelf, let me not proceed to a Beleif, that I am paſt all bounds, of being pardoned by thy Mercy, or of being made better by thy Grace. Let me not once imagine when I am fallen, either that it is in vain for me to endeavour to riſe again; or, if by thy help I ſhould riſe, that there is no hope of my being forgiven.

But when I am moſt jealous of my ſelf, let me be confident of thee. And together with an humble ſenſe and fear of my Sins, enable me to keep up a ſure hope of thy Promiſes, and a ſtrict care of my own Repentance, and a Comfortable Perſuaſion of thy Gracious acceptance thereof, for our Lord Jeſus Chriſts ſake *Amen.*

II.

KEEP me always ſenſible, O! God, that as thou art moſt juſtly angred at my Sins; ſo thou art moſt eaſy to be appeaſed, and reconciled by my true Repentance. And that thou art not more offended with me, whilſt I lye down in my folly;

than thou wilt be delighted with me, when with the *Penitent Prodigal*, I ſhall have come to my ſelf, and returned to my Duty. Let me never forget, that † *there is joy in Heaven over every Sinner that Repenteth*; and that *whenſoever a Sinner turneth away from his iniquity*, he ſhall be ſure to *find mercy* with thee, through the merits and mediation of Jeſus Chriſt our Lord, *Amen*.

† *Luk.* 15. 7.

2. A Prayer for *Hopes of Mercy, and of Grace, to encourage Repentance.*

MY Heart, O! almighty Lord, is full of trouble, and ought to be ſo whilſt it is fond of ſin. But let not my ſorrow ſettle into a neglect of cure, nor my fear grow up into Deſpair. When I think ill of my ſelf, let me not fall, O! moſt Gracious Father, to think ill of thee: and after I have grievouſly affronted thy Majeſty, as I have alaſs! thro all the courſe of my life, let me not come now at laſt to affront and exclude thy Mercy.

My Sins, O! Lord, are many, and great. But my ſweet Saviours Merits,

its, and thy Mercys, are infinitely greater. And the Guilt thereof is not too great for thy Mercy to Pardon; nor my proneneſs to repeat the ſame, too great for thy Grace to overcome. And therefore, O! Dear God, tho by my former evil life, I have thrown off my Innocence; give me not up therewith, to throw away the thoughts of my own Repentance, nor the hopes of thy Gracious acceptance. Let me not ſhut that Gate of Mercy upon my ſelf by Deſpair, which thou haſt ſet open for every truly contrite Sinner; nor neglect by true Repentance to enter in at the ſame.

† *There is mercy with thee,* O God! † *Pſal.* 130 that thou mayeſt be appeaſed: And 4. therefore there ſhall be Repentance with me, and in hopes of thy mercy *thou ſhalt be feared.* Tho I have falen, yet, by thy Grace I will not reſt under my fall; nor deſpair of thy Mercy when I am riſen; nor of ſtrength by thy Grace, to riſe up again. But ſetting my heart to fear thee, I deſire to reſt my Soul on the ſure hopes of thy Spirit, to perfect my ſincere Endeavours, and on the ſure Hopes

of thy Mercy to Pardon mine Offences, for the merits of thy dear Son, and my only Saviour and Redeemer, Jeſus Chriſt, *Amen.*

3 *A Prayer ſetting forth the Grounds of Hope thereof.*

O! Father of Mercys, be thou my ſupport and ſtay under all this heavyneſs and Dejection of my Spirit. And let not thy Mercy, or my Faith fail me, when all things elſe do.

Tho at preſent thou art angry with me: yet, O Lord! † *thou retaineſt not anger for ever, becauſe thou delighteſt in Mercy.* Oh! reſume thy beloved property towards me, and laying aſide thy fierce wrath, ſhew Pity on me.

† *Mic.* 7. 18.

Tho I am a wicked, and a wretched Creature, yet, thou art a Mercyful God. † *Thou art a God forgiving Iniquity*, forgive that which lyes ſo heavy upon me. † *Thou art the Saviour of Sinners*, ſave me who am a moſt Greivous Sinner, and let me not Periſh in my Sins.

† *Ex.* 34. 6. 7.

* 1 *Tim.* 1. 15.

Thy Mercyes, O! Gracious Father,

ther, have been wonderful towards the greateſt offenders; ſuch as thy ſervant *David*, who was guilty of *Adultery* and *Murther*; and *Peter*, who *forſware himſelf*, and *denyed his Maſter*; and *Saul*, who *Perſecuted* and *made havock of the Church*; yea, and even thoſe wicked *Jews*, who *murdered* and *Crucyfied* the *Son of God himſelf*: and they were never ſhut againſt any Sinners, who turned to thee with true Repentance. Oh! then let not me deſpair of that Pardon, which was never yet deny'd to any truly contrite heart in my condition. Let not me imagine, that thou, who art infinite in mercys, haſt leſs mercy in ſtore when I need, than thou hadſt for the needs of others. Or that thou, who art a tender Father towards all, and † *Judgeſt without reſpect of perſons*, wilt deny that mercy to my true repentance, which, according to thy gracious Promiſes, thou didſt extend to theirs. † 1 Pet. 1. 17.

I know, O! God, that I have deſerved the ſevereſt Puniſhments. But thy mercy dealeth not with us according to our Deſerts. And as my ſins have deſerved Puniſhment; So

thou, O! Bleſſed Jeſus, haſt deſerved my Pardon of the ſame.

* 1 Jo. 2. 2. † 1 Jo. 1. 7. Thou * *art the Propitiation for our ſins:* And thy † *Blood cleanſeth us from all ſin.* Oh! let me not miſtruſt the ſufficiency of thy Sacrifice, to atone for all mine Offences, which expiates the Sins of the whole World.

* 1 Jo. 2. 1. * *If any Man ſin, thou art his Advocate with the Father:* And let not me imagine that thou canſt ever move in vain; or, that whilſt thou art ready, yea, ſure to intercede in the cauſe of every other contrite Sinner, thou wilt be ſilent, and ſit ſtill in mine.

Holy Father, have mercy on me. Sweet Jeſu, cleanſe and ſave me. Waſh away the ſtain of my Sins, and ſpeak peace to my affrighted conſcience, and revive and comfort up my broken Heart: that I may live a monument of thy mercy, and a comfort to poor Penitents and Broken Spirits, who ſhall hereafter be upheld thereby, and hope for like mercy in their Dejection, as thou ſhalt have graciouſly ſhewed to me in mine, for my Bleſſed Saviour and Redeemer Jeſus Chriſts ſake, *Amen.*

4 *Prayers for Mercy and* † *favourable allowances, in trying our Services.*

† For clearer Information about theſe Favourable allowances, the Devout Petitioner may conſult *the Practical Believer: or the Articles of the Apoſtles Creed, drawn out to form a true Chriſtians Heart and Practice.* Part. 2. Chap. 4. And *the Meaſures of Chriſtian Obedience.* Parts the 4*th.* and 5*th.*

I.

BE not extream, O Lord, in marking what I have done amiſs, nor deal Strictly and Rigorouſly with me; but Judge of all my ways with mercy. *Thou* * *knoweſt our frame, and conſidereſt how weak and frail it is*: Oh! make gracious allowances for all the Pityable frailtyes, and forgetfullneſs thereof. * Pſal. 103. 14.

In pleading my Cauſe, O Bleſſed Jeſu, ſhew thy ſelf † *a mercyfull High Prieſt, who canſt bear in reaſon with our Ignorance, and Errors, and canſt be touch'd with the feeling of our infirmitys.* Stand not upon Rigours in diſcuſſing my poor Services, nor reject any good be- † *Heb.* 2. 17. and c. 4. 15. and c. 5. 2.

† Isa. 42. 3. beginnings of thy Grace in my returning Heart. † *Quench not the ſmoaking Flax*, but by the gentle breathings of thy Holy Spirit, quicken it into a pure flame: *Nor break the bruiſed Reed*, but in tender care and pity bind it up.

Examine all my ways, and weakneſſes, Oh! my God, with the indulgent and compaſſionate abatements of a Father. Judge me, O! Lord, with the mercy and gentleneſs of a Saviour. Try me with the favour of one that dyed for me, and ſeeks at any rate, if it may be done juſtly and reaſonably, to ſave, not to condemn me.

Be ſuch a Judge, O! bleſſed Jeſu, as will not ſtrain things to my prejudice, but that ſeeks, as far as it may be done with any fairneſs, to make the beſt of my Cauſe. A Judge, that is ready to make the moſt of my well meant and ſincere Services, and to ſupply their wants and imperfections, by a gracious acceptance. And to make the leaſt of my Errors and Miſcarriages, admitting, and makeing the uttermoſt of any thing, which can with truth and reaſon be offer-

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ed, in abatement, or excuſe thereof.

Jndge me, O! merciful God, with ſuch condeſcentions of Love and Mercy, and with ſuch mixtures of favour and equity, as may give poor Sinners, who know they labour under manifold defects and frailties, cauſe to hope in thee, and comfort to appear before thee. With ſuch, as may make them look up to thee with *Peace* and *Joy*, and long † *for thy coming*; and ſupport them under all the Tryals and Sorrows of this troubleſome World, with a comfortable confidence of being received at laſt into thine everlaſting Kingdom, through the Merits and Mediation of Jeſus Chriſt our Lord, *Amen.*

† 2 Pet. 3. 12. Rev. 22. 20.

II.

LORD, tho I am ſtill offending thee, yet I dearly love thee. I can never take pleaſure in my ſelf, but when I think I have pleaſed thee. Nay, I hate my ſelf for it, as often as I find that I have offended thee. And I bear thee a Childs obedient Regard and Reverence, tho alaſs! with too much of the alloy and mixture

ture of a Childs folly and forgetfullneſs.

Look upon mine offences therefore, I humbly intreat thee, O! Father, as the offences of one who loves thee above all things. Look upon them as the ſlips of one, whoſe Heart nevertheleſs is bent upon thy fear, and devoted to thy Service. But who pays thee this Service under a load of Humane Infirmitys, and much frailty of the fleſh. Who at one time is drowſie, at another unwary; who is forgetful in many things, and haſty and inconſiderate in more; who naturally grows weary and remiſs, when tryals return often, or continue long; and whoſe unconſtant Temper is too often dull and liſtleſs, when it needs to be moſt active and vigorous; and ſupine and inadvertent, when it ſhould be moſt circumſpect, and ſtand moſt ſtrictly upon its Guard.

But through all this Cloud of mine infirmities, be thou pleaſed, O! Gracious Lord, to look to my Love and Devotedneſs to thy Laws: and mercifully accept my Love, and pity my weakneſſes. Oh! thou who madeſt me; Conſider, and Pity my frailty.

Oh!

Oh! thou who † *haſt bore our infirmities*, tho *without ſin*, in thy ſelf, have compaſſion on them in me. Bear with them, O! Lord, as with the failures and forgetfulneſſes of a ſincerely affectionate and devoted, tho of a very frail and heedleſs Servant. Bear with them, O! Father, as with the Errors and Overſights, of a loving and dutiful, tho of a very weak, and frail, and ſimple Child. And let me have thy Grace to help and guard me againſt them, as well as thy mercy to pity and pardon them, for my deareſt Lord and Saviour Jeſus Chriſts ſake, *Amen.* † *Heb.* 4. 15.

5. A Prayer for a *Clear and ſettled Judgement of our Selves, and of what may eſtabliſh us in Peace.*

O! God, the giver of all wiſe thoughts, and the light of thoſe that ſit in darkneſs, ſend forth the light of thy Spirit into my Heart, and ſcatter thoſe Clouds of Fears and Ignorance, which have been gathering, and ſettling themſelves upon it. Rid me of all confuſedneſs of thoughts; and clear up my mind with juſt and due appre-

apprehenſions, both of thee, and of my ſelf. And fix and ſtabliſh me, O! Lord, in right Judgements, that when by thy Grace, I am once well reſolved in things belonging to my peace, I may not be ſoon ſhaken in mind, or eaſily removed from the ſame, by any returns of ill grounded and diſtempered fears, and melancholly ſuggeſtions.

Remove from me, if it may pleaſe thee, O! Merciful Father, any diſorders of a diſtempered Body, that make me unſtable in thoſe juſt perſuaſions of thy Grace and Mercy, which ſhould do me good; or that do any otherways caſt a Miſt before my troubled Spirit. Suffer not my fears for my ſins, to encreaſe ſo far, as inſtead of being a help to carry me out of them, to prove a ſnare to detain me in them, and to hinder me from putting forth my ſelf to do my duty, by holding me under an unprofitable ſorrow, and tempting me to deſpair of mercy.

Lord, fill me plenteouſly with all thoſe Graces of thy holy Spirit, which muſt recommend my Soul to thee: and with ſuch comforts of the ſame,

as

as may ſweeten Religion to me, and carry me, inſtead of ſpending my ſelf in fruitleſs complaints, to put forth real endeavours of doing thee Honour and Service, and to lay out my ſelf in ways of thy Glory and of mine own everlaſting peace, through Jeſus Chriſt my Lord, *Amen.*

6. *A Prayer for Recommendation of our Humble fears, to Gods merciful acceptance.*

BUT † *tho I am afraid*, yet, O! my God, *I truſt in thee.* My fears and miſtruſts are only of my ſelf, and of the worthleſſneſs and unacceptableneſs of mine own Services, or of the inſufficiency, or inſincerity of my own Repentance; but are not at all a miſtruſt of thy Promiſes, or of the certainty of thy mercy towards all true Penitent Sinners. Pſal. 56.

And let not this lowlineſs in mine own Eyes, O! Merciful Lord, hinder me from being acceptable in thine. Look graciouſly upon me, as thou didſt upon the *poor Publican*, tho † *I ſtand afar off*, and dare only call for mercy at a diſtance, and Luk. 18. 13.

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not lift up ſo much as my Eyes to Heaven. † *Look upon me,* who have a *contrite Heart,* and deſpiſe it not; *who am Poor and Tremble at thy word,* and according to thy Promiſe, *dwell with me,* and *receive my Spirit.*

† Iſa. 66. 2. & c. 57. 15.

Lord, * *I humble my ſelf before thee, do thou take me up.* I humble my ſelf juſtly, but do thou take me up in mercy. And all my comforts, will I ever moſt thankfully aſcribe to the praiſe of thy free bounty and Grace, through the merits of my bleſſed Saviour and Redeemer, Jeſus Chriſt, *Amen.*

* Jam. 4. 10.

7. *Prayers for Peace, and Hope, and Joyn in God.*

I.

O! Bleſſed Lord, grant that I may both do thy holy will, and take delight in doing it; and have the Comfort, as well as the Guidance of thy Grace. Grant me even now to taſte the pleaſures, as well as hereafter to reap the Profits of thy Service, that I may both go on therein more cheerfully my ſelf, and may alſo recommend the ſame unto others, by ſhew-

ſhewing a comfortable and joyful ſpirit in Performance thereof.

O! that no hard or unjuſt thoughts of thee, may embitter Religion to me. O! that no miſtruſts of thy merciful acceptance, may either diſcourage the courſe of my ſincere obedience, or deprive me of the comforts of the ſame. Whilſt I am labouring ſincerely to ſerve thee, give me the comfort of hope, that thou doſt accept me, and let me find the ways of † *of righteouſneſs* to be *ways of Peace*, both now and in the end, through Jeſus Chriſt my Lord. *Amen.*

† Pro. 3. 17. Pſ. 119. 156. Pſ. 33. 37.

II.

Lord, let thy Holy ſpirit work in me * *Joy and Peace*, together with *Faith and Righteouſneſs*, and other of its bleſſed *fruits*. Set up † *thy Kingdom* in my heart, as in *righteouſneſs*, ſo in *Peace and Joy in the Holy Ghoſt*. Teach me * *to joyce in the Lord*; Yea, to *rejoyce in him always*. Let *perfect love*, when it increaſeth Obedience and chearful Reverence, † *caſt out all tormenting fears: and let the Peace of God, which paſſeth all underſtanding, keep my heart and mind*, Yea, keep it ſo ſure

* Gal. 5. 22. † Rom. 14. 17. * Phil. 3. 1. c. 4. 4. 7. † Jo. 4. 17.

ſure, that doubtfullneſs or diſpair may never be able to poſſeſs themſelves thereof any more.

* Rom. 15 13. † Heb. 6. 11. 19. Make my heart to *hope in God*; yea, * *to abound in hope through the Power of the Holy Ghoſt.* To † *give diligence to the full aſſurance of hope*, and that *even to the end.* O! that I may have this comfortable hope of thy mercies, *as an anchor of the Soul, both ſure and ſteadfaſt*, and may never be driven from the ſame, by any Storms, or troubles of this World.

* Rom. 12. 12. † Rom. 15 13. * 2 Tim. 4. 8. 2 Pet. 3. 12 Yea, grant O! Lord, that I may * *rejoyce in hope*, and † *be filled with all joy and peace in believing.* That I may * *look for thy glorious appearance*, and love it, and with deſire *haſte it on.* And that in all my Tryals here, I may bear up my ſelf with the comfortable expectation of the ſame, till at length thou ſhalt mercifully accompliſh my Hope, and turn it into a bleſſed and everlaſting fruition and enjoyment, for my deareſt Lord and Saviour Jeſus Chriſt's ſake. *Amen.*

The Perſon in trouble, may likewiſe uſe the Prayers in the Office for Penitents, intituled, *A Profeſſion of*

of the fruits of Repentance, and the conditions of forgiveneſs, p. 29 for the quieting of his mind. And the two Prayers following, *for Pardon of Sins, and for Peace of mind and comfort upon the ſame*, as he ſees cauſe.

8. *A Prayer againſt perplexing Doubts and Scruples.*

O! Merciful Lord, keep me under ſuch an Holy Fear, as will make me careful not to truſt in falſe ways, nor to ſwerve from my Duty when I know it. But remove from me perplexing doubts, and unreſolvedneſs about the ſame, which will either hinder me from doing it at all, or make me do it heavily and with a troubled mind. Let not me indulge them, as true tenderneſs of ſpirit, and fruits of thy Grace; but labour againſt them, as my ſpiritual diſeaſes, or as Satans Temptations.

O Lord, let not me be ſtill diſputing what thy holy will is, when I ſhould be doing it; or endleſſy doubtful and diſturbed to find thy ways, when I ſhould be walking in them; and ever irreſolute

lute and ſtill ſcrupulouſly deliberating, when I am called out to action

Let me not want knowledge of my duty, ſo as to diſobey thee blindly and ſecurely: Nor true tenderneſs of Conſcience, ſo as to venture on ſome things which really offend thee, without remorſe, becauſe they ſeem little to my carnal and corrupt thoughts, or are little accounted of by others.

But after once I have been duely inſtructed therein, and am tenderly ſenſible of the ſame, cauſe me to be fixed and firmly ſettled in what I know, and to give up my ſelfe afterwards chearfully to perform it; not ſcrupulouſly to debate a new, and endleſly examine on every occaſion, whether I may ſafely and acceptably do it or no.

O! My God, let faith and knowledge direct my ſteps, and let Joy and Peace accompany them. Whatever elſe thou leaveſt me ignorant of, let me be clear and well reſolved about thy ways, and careful with all uprightneſs to walk therein. Let me not miſs here of finding and doing my duty, nor at laſt of thy eternal

mercy

mercy, through Jeſus Chriſt my Lord. *Amen.*

9. *A Prayer againſt Prophane miſtruſt of Divine Truths, and Blaſphemous Thoughts.*

O! Moſt gracious God, who by the Power of thy Spirit, art only able to cure the ſickneſs, and to overcome the unrulineſs of mine; Protect me, I humbly and earneſtly intreat thee, againſt all Prophane Doubts and Miſtruſts of thy truths, and againſt all Blaſphemous Thoughts and ſuggeſtions about Divine things, which either mine own melancholly fancy, or the buſie and wicked adverſary, are ready to repreſent and ſuggeſt to me.

Never ſuffer them, O! God, to ſtagger or weaken my Faith, nor to hinder or clog my Practice, nor, if thou pleaſeſt, by their wearieſom conflicts, to be a pain and burden to my Life. Preſerve me, not only from the ſin, but, if it may ſeem good to thy Fatherly Wiſdom, from the temptation too, and from the trouble and ſorrow of them.

But

But if it be thy bleſſed will, to continue theſe prophane and terrifying thoughts for my Tryal and Humiliation; Lord, make me ſenſible, and comfort my diſturbed Heart with the ſenſe thereof, that it will not be imputed as a ſin to me to be tempted therewith, but to yield to the Temptation. And that in thy ſight, I am not guilty of the ſame, whilſt I neither believe them, nor give place to them; not altering or abateing, either my Faith, or my Practice thereupon. And that they are the enemies ſin, who, to try and tempt me, ſtudiouſly and wickedly ſuggeſts them; not mine, who inſtead of hearkning thereto and complying therewith, immediately reſiſt them as ſoon as I perceive them, and caſt them out with horror and indignation.

And Oh! that during this tryal, I may learn to depend intirely upon thee without whom I can do nothing. That as often as theſe prophane thoughts are thrown into my mind, I may find Grace to overcome them, and without the leaſt allowance or delay, to throw them out again. And that I may learn to bear with my ſelf, and

Jam: 1: 14 Every man is tempted when he is drawn away of his own luſt & enticed. Then when luſt hath conceived (by conſent of the will) it bringeth forth ſin

and to ſhew Patience under them, as under every other affliction and tryal of thy ordering. Truſting to thy Grace to aſſiſt me, and to thy mercy to accept me, whilſt I am humbly labouring under the ſame; and to thy goodneſs to rid me of them in thy due time, for my Dear Lord and only Saviour Jeſus Chriſt's ſake. *Amen.*

10. *A thankſgiving, for ſatisfaction and comfort, after one has been troubled in Mind.*

O! Merciful Lord, thou haſt cauſed the light to ſhine out in the midſt of darkneſs, and given me order and clearneſs, for my former confuſedneſs of thoughts, and ſetled my trembling and troubled ſpirit in reſt and Peace. Thy Grace has comfortably reſolved and enlightned me about thy ways, and ſet me free from my entangling ſcruples, and rid me of my dejecting and diſquieting fears, by comfortable hopes of thy free mercies in Chriſt Jeſus.

Bleſſed be thy love, O! Gracious Father, for ſending me ſuch ſeaſonable helps and ſuitable inſtructors, who by clear repreſentations of things, have happily removed my fears and ignorance. And bleſſed be thy Grace, for opening my Heart and Eyes, and enlightening and quieting my ſpirit, by their means. But above all, bleſſed be thy goodneſs, for giving us ſuch ſweet promiſes of favour and mercy in Jeſus Chriſt, as may give poor ſinners eaſe of Heart, and humble confidence in thee.

And, Oh! Do thou, who haſt now moſt graciouſly ſpoken peace unto my Soul, maintain and keep up clear knowledge, and unſwerving righteouſneſs in the ſame, that it relaps not into guilt and fear, nor be clogg'd and diſquieted by doubts and ſcruples any more. Make me ſatisfied and ſettled in a right underſtanding of all good things, and careful in the obſervance of them. And let not any buſie workings of the Adverſary, or of my own melancholly, make me unneceſſarily miſtruſtful, or ſuſpicious, or unduely jealous, either of thee, or of my ſelf. Let me not

be

be fickle and ſoon alterd, in my Perſwaſions of thy Love, or in my purpoſes of thy Service. But fix my heart in thoughts of righteouſneſs, and in the bleſſings and comforts of Joy and Peace, for our Lord Jeſus Chriſt's ſake. *Amen.*

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